DOCUMENT RESUME

ED 126 734 FL 007 927

| | |
|---|---|
| AUTHOR | Glassman, Eugene H. |
| TITLE | Spoken Urdu. A Beginning Course. |
| PUB DATE | Apr 76 |
| NOTE | 352p.; Not available in hard copy due to print quality |
| AVAILABLE FROM | Nirali Kitaben Publishing House, P.C. Box 18, Civil Lines, Daska Road, Gujranwala, Pakistan (Rs.50.00) |
| EDRS PRICE | MF-$0.83 Plus Postage. HC Not Available from EDRS. |
| DESCRIPTORS | *Conversational Language Courses; Grammar; Indo European Languages; *Instructional Materials; *Language Instruction; Languages; Oral Communication; Phonology; Pronunciation; Second Languages; *Standard Spoken Usage; *Textbooks; Uncommonly Taught Languages; *Urdu; Vocabulary |

ABSTRACT

The purpose of this text is to teach present-day spoken Urdu to foreigners who need the language for their everyday activities. While drawing from the results of modern linguistic science, an attempt has been made to approach the problem of learning Urdu in a practical way. The "spiral approach" is used. After the sounds of Urdu are introduced in Lessons One and Two, the numbers "one" and "two" lead to a distinction between singular and plural elements, and so on, with a gradual introduction of other elements, until by the completion of the final lesson all the main structures of spoken Urdu have been learned within a vocabulary of about 1,000 words and phrases. The course is divided into 27 lessons plus 5 review lessons. It is designed to be covered in 480 hours, over a period of 80 days or 16 weeks, at the rate of 6 hours of study per day. Appendices list cardinal numbers and verb forms; indexes list sounds, words, and subject matter used in the lessons. (Author/AM)

***********************************************************************
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
***********************************************************************

ED126734

# Spoken Urdu

## A Beginning Course

by

*Eugene H. Glassman*

U S DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

PERMISSION TO REPRODUCE THIS COPYRIGHTED MATERIAL HAS BEEN GRANTED BY

Eugene Glassman

TO ERIC AND ORGANIZATIONS OPERATING UNDER AGREEMENTS WITH THE NATIONAL INSTITUTE OF EDUCATION. FURTHER REPRODUCTION OUTSIDE THE ERIC SYSTEM REQUIRES PERMISSION OF THE COPYRIGHT OWNER

FL007920

NIRALI KITABEN* PUBLISHING HOUSE
(* "Distinctive Books")
Post Office Box 18
Civil Lines, Daska Road
Gujranwala, Pakistan

FIRST EDITION APRIL 1976 PRICE Rs. 50.00

Copyright © 1976 Eugene H. Glassman
All Rights Reserved

This course is gratefully dedicated to my early advisor in the study of the Urdu language, Dorothy H. Cummings--whose family name is synonymous with linguistic excellence in the sub-continent.

Her encouragement to me as a newcomer to Pakistan in the late 1940s made the difference between just being willing to "get by" and trying to excel.

It is hoped that this book might make a similar difference to people of this generation.

# CONTENTS

Page

INTRODUCTION xii

LESSON ONE

The Sounds of Urdu--Consonants 1

LESSON TWO

The Sounds of Urdu--Vowels and Diphthongs 12

LESSON THREE

3-A Pronunciation drill 17
3-B The cardinal numbers Ek (one) and dO (two) 17
3-C The plural form of nouns 18
3-D The third person present tense forms of the verb HOnA (to be) 19
3-E The demonstrative pronouns yi (this, these) and vO (that, those) 19
3-F The question words kyA (what?) and kaon (who?) 20
3-G "Yes" and "No" questions with kyA 21
3-H Vocabulary for Lesson Three 22
3-I Conversational review 23

LESSON FOUR

4-A Pronunciation drill 25
4-B The cardinal numbers "three" to "five" 25
4-C Personal pronouns as subjects 25
4-D The present tense of the verb HOnA (to be) 26
4-E Statements, questions and negatives with the present tense of HOnA (to be) 26
4-F The positive form of adjectives 28
4-G The adverbs sirf (only, merely, just) and bhI (too, also, either) 29
4-H Vocabulary for Lesson Four 30
4-I Conversational review 31

LESSON FIVE

5-A Pronunciation drill 33
5-B The postposition kA/kE/kI (of) to make adjectives 33
5-C The demonstrative adjectives yi (this, these) and vO (that, those) 35
5-D The inflected forms of yi, vO, kyA and kaon 36
5-E The inflected personal pronouns 37
5-F Vocabulary for Lesson Five 39
5-G Conversational review 40

LESSON SIX

6-A Pronunciation drill 43
6-B The cardinal numbers "six" to "ten" 43
6-C Location shown by the words kaHĀ (where?), yaHĀ (here) and vaHĀ (there) 43
6-D Postpositions to show location:
mĒ (in, at) 44
par (on, at) 45
(kE) pAs (next to, with, at) 45
6-E Possession shown by:
mĒ (in) 46

Page

(kĒ) pAs (next to) 47
kA/kE/kI (of) 47
6-F Vocabulary for Lesson Six 48
6-G Conversational review 49

LESSON SEVEN

7-A Pronunciation drill 51
7-B The question word kaisA/E/I to ask, "What kind (or sort) of," "How" and "Why"? 51
7-C Greetings and courtesies 52
7-D The indefinite word kOI/kisI (inflected) meaning "some(one)", "any(one)" or "no (one)" 53
7-E kitnA/E/I to ask the question "How many" or "How much"? 54
7-F Vocabulary for Lesson Seven 55
7-G Conversational review 57

REVIEW ONE 59

LESSON EIGHT

8-A Pronunciation drill 61
8-B The cardinal numbers "eleven" to "fifteen" 61
8-C The formation of the present habitual tense 61
8-D Statements, questions and negatives in the present habitual tense 63
8-E The postposition kO (as the sign of the object) 65
8-F The -E/-(H)Ē alternates for kO (as the sign of the object) 67
8-G Compound verbs 68
8-H Vocabulary for Lesson Eight 70
8-I Conversational review 71

LESSON NINE

9-A Pronunciation drill 73
9-B The postposition sE (from, with, by) 73
9-C Telling time (by quarter hours) 74
Asking the time of day 74
Answering a question about time 75
9-D Mentioning time in statements 76
9-E The question word kaonsA/E/I (which?) for people or things 79
9-F Vocabulary for Lesson Nine 80
9-G Conversational review 81

LESSON TEN

10-A Pronunciation drill 83
10-B The cardinal numbers "sixteen" to "twenty" 83
10-C The formation of the present continuous tense 83
10-D Statements, questions and negatives in the present continuous tense 84
10-E Infinitives used as nouns 87
10-F The word cAHIE (needed) in impersonal constructions 88
10-G Ordinal numbers (showing rank, order or succession) 89
10-H The use of ordinal numbers 89
10-I Vocabulary for Lesson Ten 90
10-J Conversational review 91

LESSON ELEVEN

11-A Pronunciation drill 93
11-B Cardinal numbers (by the "tens") 93
11-C The formation of the simple future tense 94

Page

11-D Statements, questions and negatives in the simple future tense 95
11-E The question word kab (when?) to ask time 97
11-F The postpositions:
  tak (up to, until) 99
  (kE) sAth (with, along with) 100
  (kE) lIE (for) 101
11-G Vocabulary for Lesson Eleven 101
11-H Conversational review 102

LESSON TWELVE

12-A Pronunciation drill 104
12-B The formation of the imperative 104
  Regular verbs 104
  Irregular verbs 105
12-C Practicing commands, directions, requests and prohibitions 106
12-D The infinitive (or "to"- form of the verb) as an imperative 108
12-E Forms of direct address (= vocative) 109
12-F The days of the week 109
12-G The postpositions:
  (kE) nIcE (under, below, beneath) 110
  (kE) Upar (above, on top of) 110
  (kE) nazdIk (near) 111
12-H The indefinite word kuch, meaning "some(thing), any(thing)" or "no(thing)" 111
12-I Vocabulary for Lesson Twelve 112
12-J Conversational review 114

REVIEW TWO 116

LESSON THIRTEEN

13-A Pronunciation drill 118
13-B Cardinal numbers (by the "fives") 118
13-C The past tense of the verb HOnA (to be) 118
13-D Statements, questions and negatives with the past tense of HOnA (to be) 119
13-E Cost or price 120
  Asking the cost of something 120
  Answering or discussing about the cost of something 121
13-F The comparison of adjectives 123
13-G Vocabulary for Lesson Thirteen 125
13-H Conversational review 127

LESSON FOURTEEN

14-A Pronunciation drill 129
14-B Cardinal numbers (by the "ones") 129
14-C The simple past tense (including the transitive sign nE) 129
  Intransitive verbs 129
  Transitive verbs 131
14-D Statements, questions and negatives in the simple past tense 133
14-E Vocabulary for Lesson Fourteen 138
14-F Conversational review 139

LESSON FIFTEEN

15-A Pronunciation drill 141
15-B Cardinal numbers (by the "twos") 141
15-C The "age" of people and things 141
15-D The formation of the past habitual tense 143

Page

15-E Statements, questions and negatives in the past habitual tense 144
15-F The formation of the past continuous tense 145
15-G Statements, questions and negatives in the past continuous tense 146
15-H The indefinite word kaHĨ (somewhere) 147
15-I The conjunctive participle (kar/kE, "having...") 148
15-J Vocabulary for Lesson Fifteen 150
15-K Conversational review 151

LESSON SIXTEEN

16-A Pronunciation drill 154
16-B Cardinal numbers (by the "threes") 154
16-C The question/answer words kyŨ (why?) and kyŨki (because) 154
16-D Some idiomatic uses of the verb lagnA (to be attached) 155
16-E The infinitive to show necessity, compulsion and obligation 157
  Infinitive + (forms of) HOnA = need to 157
  Infinitive + (forms of) paRnA = must, have to 158
  Infinitive + (forms of) cAHIE = should, ought to 159
16-F The reflexive and possessive/emphatic words, Kud (self), Ap (self) and apnA/E/I (own) 160
16-G Vocabulary for Lesson Sixteen 162
16-H Conversational review 163

LESSON SEVENTEEN

17-A Pronunciation drill 166
17-B Cardinal numbers (by the "fours") 166
17-C The formation of the subjunctive (showing contingency) 166
17-D Using the subjunctive 168
  Possibility 168
  Necessity/obligation 171
  Inquiry 172
  Wish/desire 173
  Result/purpose 174
  Command/exhortation 175
17-E Vocabulary for Lesson Seventeen 175
17-F Conversational review 177

REVIEW THREE 179

LESSON EIGHTEEN

18-A Pronunciation drill 181
18-B Cardinal numbers (by the "sixes") 181
18-C The postpositions:
  (kE) AgE (ahead of, before, in advance) 181
  (kE) sAmnE (in front of, opposite) 182
  (kE) pIchE (after, behind) 182
18-D The formation of the present perfect tense 183
  Intransitive verbs 183
  Transitive verbs 184
18-E Statements, questions and negatives in the present perfect tense 184
18-F Telling time by minutes 186
18-G Causal verbs (compared with their basic forms) 186
18-H The indefinite word kabhI (sometime, ever, never) 189
18-I Vocabulary for Lesson Eighteen 189
18-J Conversational review 190

Page

LESSON NINETEEN

19-A Pronunciation drill 193
19-B Cardinal numbers (by the "sevens") 193
19-C Relative clauses 193
    jO/jis/jin (who, whom, what, which, that) 193
    jaHA (where) 195
    jaisA/E/I (just as, just like) 195
    jitnA/E/I (as much as, as many as, as ___ as) 196
    jab (when) 196
19-D The formation of the past perfect tense 198
    Intransitive verbs 198
    Transitive verbs 199
19-E Statements, questions and negatives in the past perfect tense 200
19-F Vocabulary for Lesson Nineteen 202
19-G Conversational review 203

LESSON TWENTY

20-A Pronunciation drill 205
20-B Cardinal numbers (by the "eights") 205
20-C Tag endings with nA 205
20-D Totality and indefiniteness shown by -Õ 206
20-E "Ability" shown by saknA (can, to be able) 206
20-F "Completion" shown by cuknA (to finish, have already done _____) 208
20-G Intensive verbs (root of one verb + certain other "intensifying" verbs) 209
    With jAnA 209
    With dEnA 210
    With lEnA 210
    With DAlnA 210
    With paRnA 211
    With uThnA 211
20-H The postpositions:
    (kE) bArE mẼ (about, concerning, regarding) 212
    (kE) bIc mẼ (in the middle/midst of) 212
    (kE) sabab sE (because of, on account of) 212
20-I Vocabulary for Lesson Twenty 213
20-J Conversational review 214

LESSON TWENTY-ONE

21-A Pronunciation drill 217
21-B Cardinal numbers (by the "nines") 217
21-C The infinitive plus cAHnA to show desired action or state 217
21-D The infinitive plus jAnnA/AnA or sIkhnA to show "knowing/learning how to" do something 218
21-E Some additional uses of the infinitive with postpositions 220
    With sE 220
    With mẼ 220
    With sE paHlE and kE bAd 221
    With kE lIE 221
    With kO plus kaHnA 222
21-F Reported speech 223
21-G *kism* to show the character/nature of something 223
21-H Vocabulary for Lesson Twenty-one 224
21-I Conversational review 226

LESSON TWENTY-TWO

22-A Pronunciation drill 228
22-B Repetition of words 228
    Numbers 228

Page
Nouns 228
Adjectives 229
Pronouns/question words 230
Adverbs 230
Postpositions 231
Verbs 231
22-C The inflected infinitive plus -vAlA 232
The doer of an action 232
Imminent action ("going to," "about to") 232
22-D The inflected infinitive plus kO and forms of HOnA (to be) to show "imminent action" 233
22-E The inflected infinitive plus lagnA to show the "beginning" of an action 233
22-F The inflected infinitive plus dEnA to show permitted action 234
22-G The inflected infinitive plus na pAnA to show unaccomplished action or state 235
22-H sA/sE/sI for qualification and comparison 236
22-I Vocabulary for Lesson Twenty-two 237
22-J Conversational review 238

REVIEW FOUR 241

LESSON TWENTY-THREE

23-A Pronunciation drill 243
23-B Some uses of the perfective participle 243
As an adjective (attributively) 243
As an adjective (predicatively)
To show antecedent action or state (conjunctively) 245
To show gradual or repeated action or state 246
With related verbs (cognates) 246
As a noun 247
23-C The indefinite words:
bAz (some) 247
cand (a few) 248
kaI (several) 249
23-D Indefinite compounds conveying the idea of "-ever" 249
jO kOI (whoever, whatever) 249
jO kuch (whatever) 249
jaHA kaHI (wherever) 250
jab kabhI (whenever, as often as) 251
23-E The uninflected perfective participle plus karnA to show customary action or state 251
23-F Vocabulary for Lesson Twenty-three 252
23-G Conversational review 253

LESSON TWENTY-FOUR

24-A Pronunciation drill 256
24-B Some uses of the imperfective participle 256
As an adjective (attributively) 256
As an adjective (predicatively) 256
To show concurrent action or state 257
To show gradual or repeated action or state 259
As a noun 259
24-C The postpositions:
(kE) baGair (without) 260
(kI) jaga (in place of) 260
(kI) bajAE (instead of) 261
(kI) taraf (sE) ([from] in the direction of) 261
(kE) pAr (across) 262
24-D raHnA (to remain) with participles to show "continuation" 262

Page
With imperfective participles in general 262
With the imperfective participle of jAnA (= to be/get lost) 263
With the perfective participle of some verbs 263
24-E jAnA (to go) with participles to show "progression" 264
With imperfective participles 264
With perfective participles 264
24-F Vocabulary for Lesson Twenty-four 264
24-G Conversational review 266

LESSON TWENTY-FIVE

25-A Pronunciation drill 268
25-B The postpositions:
(kE) barAbar (equal to, the same size as) 268
(kE) lAik (worthy of, deserving of) 268
(kI) mAnind (like, similar to) 269
(kE) mutAbik (according to, in accordance with) 269
(kE) zarIE (sE) (through, by means of) 270
25-C Inherently passive forms of verbs 270
With HOnA/HO jAnA instead of karnA 270
With some basic verbs instead of causals 272
25-D Derived passive forms of verbs 273
With the perfective participle of transitive verbs plus jAnA (to go) 273
With perfective participles plus naHĨ jAnA (not to go) to express utter inability or impossibility 275
25-E Some common conjunctions 275
agarci (although) and HAlÃki (even though) 275
cŨki (since, because) and islIE (ki) (therefore, because) 276
cunÃci (therefore, so, consequently) 277
25-F Vocabulary for Lesson Twenty-five 277
25-G Conversational review 279

LESSON TWENTY-SIX

26-A Pronunciation drill 282
26-B The postpositions:
(kE) ilAva (besides, in addition to) 282
(kE) sivA (except for, with the exception of) 282
26-C Indefinite compounds to convey the sense of "some ___ or other" 283
kOI na kOĨ (someone/some ..... or other) 283
kuch na kuch (something or other) 283
kaHĨ na kaHĨ (somewhere or other) 283
kabhI na kabhI (sometime or other) 284
26-D Expressing probability or presumption 284
Of a present state or condition 284
Of a present habitual action 284
Of a present action in progress 285
Of a past action or state/condition 285
26-E Expressing possibility or doubt/uncertainty 287
Of a present state or condition 287
Of a present habitual action 287
Of a present action in progress 288
Of a past action or state/condition 288
26-F Correlative conjunctions 289
ki.....yA (whether.....or) 289
KA.....KA (whether.....or) 290
yA.....yA (either.....or) 291
na.....na (neither.....nor) 291
kyA.....kyA (both.....and) 292

Page

bhI.....bhI (both.....and) 292
26-G Vocabulary for Lesson Twenty-six 293
26-H Conversational review 294

LESSON TWENTY-SEVEN

27-A Pronunciation drill 296
27-B Fulfillable conditions (future, present, past) 296
Future/present possibility 296
Future certainty 297
Past probability 297
Future probability 297
Without agar (if) 298
27-C Unfulfilled conditions (past) 299
With the imperfective participle alone 299
With the imperfective participle + HOtA/E/I/Ĩ 300
With the root + raHA/E/I + HOtA/E/I/Ĩ 301
27-D Some modals in unfulfilled past situations 301
27-E Some prefixes and suffixes in word formation 302
Negative prefixes such as kam-, bE- and nA- 302
Positive prefixes like KUb- and KuS- 303
Possessive suffixes like -dAr and -mand 303
The suffix of place, -KAna 304
-vAlA/E/I/IÃ to turn nouns into adjectives or other nouns 304
-I as an adjectival/nominal suffix 305
27-F Vocabulary for Lesson Twenty-seven 306
27-G Conversational review 308

REVIEW FIVE 310

APPENDIX I Cardinal numbers in Urdu 313

APPENDIX II Summary of verb forms used in the course 314

INDEX I List of sounds practiced in pronunciation drills 316

INDEX II List of Urdu words and phrases used in the lessons 317

INDEX III List of English words and phrases used in the lessons 322

INDEX IV Subjects 330

# INTRODUCTION

*Historical*. The Urdu language, belonging to the Indic branch of the Indo-European family of languages, is spoken by millions of people in the Indo-Pakistan sub-continent. It came into recognized use in the reign of Akbar, the Moghul emperor of India during the latter half of the 16th century. Actually, it was the language of his multilingual army, a sort of "common denominator" which had evolved from many languages (e.g., Arabic, Hindi, Persian, Pashto, Turkish, Sanskrit) in order to enable them to communicate with each other. It became the official language of his empire and was written in the Persian form of the Arabic script. The name "Urdu" means "army" or "camp" and our present English word "horde" is related to it. Through the centuries Urdu has continued to borrow freely from other languages, especially Arabic and Persian, but not least of all from English, as any English speaker will soon discover on being exposed to an Urdu-speaking environment.

*Purpose of course*. The purpose of this course is to teach present-day spoken Urdu to foreigners who need the language for their everyday activities. Whether they intend to stay for only a year or two or for a longer period of time, their knowledge of the language can make all the difference between a satisfying experience and merely an "endurance test."

Although there is an extensive literature in Urdu, the course limits itself to the spoken forms of the language. In other words, what people *say* is regarded as primary while what they write is secondary. This is true not only of Urdu but of all languages. Those who need more than an ability to speak, or who need it in other areas of knowledge than the general categories included, are advised upon completion of this course to take advantage of the adult literacy primers and other interesting booklets that have been prepared by the publishers of this course. It is a relatively simple matter to learn to read (and, if necessary, write) a language which you *already know how to speak*, whereas to try and learn to speak, read and write at the same time is not only unnatural but also inefficient, and all too often quite demoralizing as well.

*Approach*. While drawing freely from the results of modern linguistic science, I have nevertheless endeavored to reduce everything to the simplest practical terms for the non-technically-trained student of language. The effort has been made to approach the problem of learning Urdu practically and the presentation of materials is given in the form which some linguists call the "spiral approach." Thus, after introducing the sounds (in Lessons One and Two), the course begins naturally with the numbers "one" and "two" and proceeds immediately to distinguish between things of which there are only "one" (singular) and those of which there are more than one (in other words, "two," or more; that is, plural). Gradually other elements of the language are introduced, often coming back to the same point (or using the same basic ingredients) but on a somewhat higher level. As a result, by the completion of Lesson Twenty-seven all of the main structures of spoken Urdu have been learned within a vocabulary of about 1,000 words and phrases.

The reasons, largely pedagogical, for using a special script rather than the Persian script are clearly explained in Lesson One.

*Problems to overcome*. In order to learn Urdu (or any second language) well enough to speak it, you will need to pay attention to four particular problems and to try to overcome the "interference" which your mother- (or, native-) tongue offers in these areas.

1. Sounds. Since spoken language is primary, the sounds of Urdu take precedence in this course. The first two lessons are devoted entirely to an inventory of the sounds of Urdu, some of which are common to English but many of which will require considerable effort on your part to master. Remember that the work in your hands is not a "teach yourself" course which can be learned as you might have learned Latin or Greek. On the contrary, it requires the voice of a living speaker of Urdu to give the proper guidance in pronunciation, correct mistakes and offer the kind of practice that is so necessary to the development of both fluency and accuracy.

So important are the sounds of the language considered that they have been included at the beginning of every lesson of the course. These drills are to be done only with a living teacher who can (and should!) correct your pronunciation faithfully. Because the drills are based largely upon what are known as "minimal pairs"--that is, two utterances which are exactly alike except for the one element that is being distinguished--they should not be changed or substituted on but practiced as they are. The teacher must never ask a student to read the pronunciation sentences from the book but rather should himself pronounce them (in whole or in part--see below under "Speed/fluency") several times while the student mimics him (not reads from the book). In fact, during the pronunciation drills the student's book should, for the most part, be kept closed.

It goes without saying that it is easier to learn a new sound correctly than to unlearn an incorrect sound which has become a habit. You ought not to assume that because you "can't make that sound," or that "that sound is difficult" you should therefore not continually try to make it. It is true that in a class situation not too much time can be spent on your individual pronunciation problems--it wouldn't be fair to the rest of the class--but in your private study with a teacher you have all the time in the world to work on these. In short, poor or incorrect pronunciations may have to be tolerated in class (where other people are involved), but should not be allowed to go uncorrected in private hours. Remember, however, that a student can only "take" a few minutes of such pronunciation drill at any one time. After a few attempts on one occasion you should go on to something else (perhaps another sound); but then come back to that difficult sound later in the lesson or on the following day.

An index of the sounds practiced is appended to the course as Index I (on page 316). Thus, a sound which offers difficulty to a particular student or class can be taken up at any time later in the course by way of review. Some other suggestions on sounds will be found in the five review lessons (on pages 59, 116, 179, 241 and 310).

2. Structure. A second area of language learning which you face is what is known as structure (or, grammar). Just because one has learned sounds and words one has not necessarily learned the language. A correct pronunciation of a word like sEb (with proper gestures) may get across the point to a shopkeeper that you want to buy some "apple(s)"; but this is hardly language competence! What is needed is to be able to put sounds (the basic building blocks of language) and words (somewhat larger units, or combinations of "blocks") into a "structure" which conveys a clear-cut meaning. This is done through the mastery, slowly and progressively, of the sentence patterns of the language.

To this end the present course uses the pattern practice (or, model sentence) method of teaching almost exclusively. It is felt that an ounce of example is worth a pound of explanation; consequently, each structural point is taught through models or patterns. These model sentences are all clearly shown enclosed in "boxes" and should be repeated/drilled as they are until they can be said at a proper speed and with a proper pronunciation. Then, in order to avoid boredom and also to fix the pattern firmly in the student's mind for unstructured conversational needs, substitutions should be practiced which do not ignore but reinforce the basic pattern of the sentence.

Explanatory notes, when felt to be necessary or helpful, are usually given below, that is, following, the boxed model sentences. Your time with the teacher, however, whether in class or in private study, should only be taken up with practice and drill (in Urdu), not with the explanations (in English) which are only included for your "homework." Never forget that although languages may be understood by reasoning they are only learned--that is, become natural and automatic--by practicing.

The exercises found at the end of each lesson (from Lesson Three onward) as well as the review lessons (referred to above) give suggestions and examples of how the material in that lesson can be manipulated to advantage (see page 59, for example). Keen students and teachers will undoubtedly think of other, additional ways of achieving the same result. Depending on the time available and how useful (or difficult) a particular pattern may be, a very considerable number of alternate (but related) sentences can be practiced as substitutions. By the time you have gone through all of these substitutions (changing subjects, objects, singular/plural, tense, postpositions, time expressions, locations, etc.) the basic pattern of the sentence should be fixed in your mind without your consciously even trying to memorize that pattern as a pattern. It is practice of this sort that is needed, not rote memory or parrot-like repetition of the original pattern.

Since our ultimate goal is to learn to converse and not just to turn out random sentences, it is important that as each model sentence (or group of sentences) is taken up you try to imagine a real-life situation in which such sentences can be used, then to make variations on them in the form of a dialogue. This will be easier as you go on in the course and have more grammar and vocabulary at your disposal. But it can be done on a limited scale right from the very beginning, as a number of the earlier sentences show (for example, changing a statement to a question and then answering that question either "Yes" or "No").

You will also notice that the exercises in each lesson are given in order to teach you to think in Urdu rather than having to translate from your own language. In fact, translation as a means of language learning has been avoided in this course as the least advantageous of all methods. You are not asked to spend hours of your time translating an English idea into Urdu when in only a fraction of the time you can learn far more by seeing the correct pattern in front of you, requiring only some missing item to be supplied to complete the sense.

Teachers are expected to carry on their instruction in Urdu, not in English. Clues for substitutions should thus be given in Urdu (see exercise 5, page 31f., for example). Teachers are also warned against trying to substitute words or elements which fail to reinforce the pattern at hand or which bring in other items not to be practiced until a later lesson. Substitutions and practice must be limited to the particular point (or points) which you are attempting to master or review. However, within the structures already learned and vocabulary already known no amount of substituting can be considered "too much." In fact, as linguists have often pointed out, language learning is really o-v-e-r-l-e-a-r-n-i-n-g.

3. Vocabulary. Somewhat arbitrarily, the vocabulary of this course has been limited to 1,000 items in Urdu, including numbers (see Appendix I, page 313) and English words. The vocabulary is not given at the beginning of each lesson as so many words to be "memorized" by the student; rather, the words are introduced through sentences so that you have the opportunity to learn them in context. At the conclusion of each lesson the new vocabulary items are summarized which have already been used (and presumably learned) in that lesson. These words are then grouped under various categories in the five review lessons (pages 60, 117, 180, 242, 311 and 312) as well as listed in Index II and III (pages 317 to 329) for pur-

poses of reference only.

Teachers are cautioned against offering--and students against expecting--other words than those presented systematically throughout the course. The temptation is always great, in studying a particular lesson, to think of other words for sentence practice than those which the student has already learned or is being taught at the moment. The whole purpose of a "structured" course is vitiated when such a temptation is yielded to. There are already sufficient words in the vocabulary of the course for the average student to keep more than busy mastering without his/her having to cope with an additional half-dozen or so which happen to appeal at the moment.

It is assumed that the ability to handle a few words in their proper structural forms is pedagogically more sound than filling the mind with masses of vocabulary which the student is able to do little more with than convey through sign language. Once the course is finished you will then be in a position to expand your vocabulary--through dictionaries, taking up reading (as noted on page xii), or just plain conversation--to include religious, medical, educational, agricultural or other specialized vocabulary that may be needed for your particular work.

4. Culture. A fourth and final area of knowledge which needs to be acquired is the culture of the people who speak Urdu. By culture we mean habits, customs, practices, beliefs, taboos, etc., all of which are largely learned and transmitted through the language. Many a new student asks how one says such-and-such and is often surprised to learn that that particular thing is not said or question is not asked in just that way, if at all. Custom is an important determiner in the proper use of language. For examples of this note the limitations on the use of the words for "housewife" (page 30) and "friend" (pages 100 and 109). Some of the notes in the course make reference to cultural matters, and it is expected that you will keep alert to pick up others, either through observation or in class as they might from time to time be pointed out.

Speed/fluency. Granting that not all people speak quickly, even in their own language, students should nevertheless be drilled in pronunciation and model sentences to say the utterances up to a native-speaker's natural level of speed. If the sentences are unusually long or complicated they can be broken up into segments and the segments practiced individually (normally starting at the end of the sentence and working backwards towards the beginning) and up-to-speed before combining them into the full sentence. Every effort should be made from the very beginning of the course to say everything at a normal rate of speed and not to encourage the halting, stumbling form of speech which so often characterizes foreigners learning a new language. For example, one of the sentences on page 36 could be broken up and practiced separately up-to-speed until the complete sentence can be said up-to-speed. So,

yi cAbI Hai (This is the key) - repeated 3 or 4 times.
yi darvAzE kI cAbI Hai (This is the door key) - repeated 3x or 4x.
yi us darvAzE kI cAbI Hai (This is the key to that door) - " "
yi us chOTE darvAzE kI cAbI Hai (This is the key to that small door).

Teacher competence. While it is assumed that many of those who use the course will do so in the controlled and supervised atmosphere of a language school, some may have to work at it with their own private teacher(s). While your "teacher" should, naturally, be able to read enough English (or the phonetic type of script found in this book) to help you use the material, it is not necessary that he be able to speak fluent and lucid English. Even though you may not realize it at first, it may be to your advantage if your teacher cannot speak English easily. You should use the teacher to speak Urdu and not to discourse on the phonetic or grammatical points raised in the notes which you yourself can read.

*Timetable*. The course is designed to be covered in 480 hours (= 80 working days or 16 weeks) at the rate of six hours of study per day (four in class and two in private tutorials). For those who cannot give this much time the period required to complete the course will have to be extended accordingly. It is desirable that those who take their study with others in a class situation have a variety of teachers (four, if possible) for the four hours in order to expose them to different types of pronunciation, tones of voice, personalities, and the like. The following timetable for such an "immersion" program is suggested:

| Day | Lesson | Day | Lesson | Day | Lesson | Day | Lesson |
|---|---|---|---|---|---|---|---|
| 1 | 1 | 21 | 9 | 41 | 15 | 61 | 22 |
| 2 | 2 | 22 | 9 | 42 | 16 | 62 | 22 |
| 3 | 3 | 23 | 10 | 43 | 16 | 63 | 22 |
| 4 | 3 | 24 | 10 | 44 | 16 | 64 | Rev. IV |
| 5 | 4 | 25 | 10 | 45 | 17 | 65 | 23 |
| 6 | 4 | 26 | 11 | 46 | 17 | 66 | 23 |
| 7 | 5 | 27 | 11 | 47 | 17 | 67 | 23 |
| 8 | 5 | 28 | 11 | 48 | Rev. III | 68 | 24 |
| 9 | 5 | 29 | 12 | 49 | 18 | 69 | 24 |
| 10 | 6 | 30 | 12 | 50 | 18 | 70 | 24 |
| 11 | 6 | 31 | 12 | 51 | 18 | 71 | 25 |
| 12 | 6 | 32 | Rev. II | 52 | 19 | 72 | 25 |
| 13 | 7 | 33 | 13 | 53 | 19 | 73 | 25 |
| 14 | 7 | 34 | 13 | 54 | 19 | 74 | 26 |
| 15 | 7 | 35 | 13 | 55 | 20 | 75 | 26 |
| 16 | Rev. I | 36 | 14 | 56 | 20 | 76 | 26 |
| 17 | 8 | 37 | 14 | 57 | 20 | 77 | 27 |
| 18 | 8 | 38 | 14 | 58 | 21 | 78 | 27 |
| 19 | 8 | 39 | 15 | 59 | 21 | 79 | 27 |
| 20 | 9 | 40 | 15 | 60 | 21 | 80 | Rev. V |

*Examinations*. I realize that different organizations and individuals who use this material will set their own standards of performance. Probably a convenient point in the course to have "progress tests" is in connection with each of the five review lessons. These tests should be designed and conducted with a view to *encouraging the student* in the things that he/she does well besides pointing out areas of weakness where improvement is called for.

*Acknowledgments*. This is certainly not the first course to be prepared for those wishing to learn Urdu. I am indebted to Thomas F. Cummings' *An Urdu Manual of the Phonetic, Inductive or Direct Method* (1926), as well as to the courses of the Missionary Language Board which were published in 1947 (in India) and in 1952, 1960 and 1963 (in Pakistan). I have studied all of these and benefitted from them, and have even had a small hand in the preparation of some of them. The present course is not intended to supersede them (since--except for the Cummings *Manual*--they teach reading and writing, while the present course does not) but to offer an alternative to those who need only the spoken language and who cannot afford to spend more than about four months to get a working knowledge of it.

Evidence of my familiarity with the other courses is bound to show through here and there--particularly in the area of the pronunciation drills, many of which are taken or adapted from the Cummings *Manual*. But I have tried to develop the materials--outline, format, sentences and explanations--de novo in order to conform to the distinctive "purpose" and "approach" (noted on page xii) which I had in mind.

Tehran, Iran
March 1976

Eugene H. Glassman

# LESSON ONE[1]

## THE SOUNDS OF URDU--CONSONANTS

The present course distinguishes 36 consonant sounds (which include fourteen pairs of similar sounds--joined in the consonant chart on page 6 by dotted lines--and eight others). Besides these, there are sixteen vowels (consisting of eight pairs, one regular and one nasalized) and four diphthongs (that is, two pairs of two regular and two nasalized sounds). The vowels and diphthongs will be treated in the following lesson.

What we are thus confronted with is a total of 56 meaningful units of sound--not, it is important to note, with 56 letters of the alphabet. In a course of this type we are not concerned with letters (or spellings) but with sounds. Nor are we even concerned with all possible sounds, but only with those which are distinguished to convey meaning. Linguists call such sounds "phonemes" and write them between oblique lines, as / /.

These sounds are arranged in the following pages linguistically rather than alphabetically, with examples in Urdu for the teacher to practice with the students when introducing them and notes to assist in producing them. Where the author's variety of American English offers approximate equivalents these are also shown. A student whose mother tongue is not English can write in examples from his own language where these are available. If no such words exist he should leave that space blank, which very blank will serve to point out those areas of pronunciation which are likely to be the most troublesome and to which he will have to devote the most attention in order to master them.

Because this is a course in spoken Urdu designed to be learned in a minimum amount of time, a special script (or way of writing) has been adopted. For those who can benefit from it, the International Phonetic Alphabet (IPA) symbol is shown with the presentation of each sound. But it is not used in the course itself in order not to discourage the non-technical student, presumably the majority of those who will attempt to learn Urdu. Such exotic symbols, though helpful to the technically-trained student, only add to the bewilderment of the average person and rather than lightening his burden tend to increase it. The same would be true if the Urdu symbols were used; but these too are avoided for pedagogical reasons. After all, there are 33 of them and they may (but do not always) change their shape, depending on whether they come at the beginning, in the middle or at the end of a word, or stand alone. In short, there would be 132 items to remember about using the Urdu alphabet, quite apart from the mere mechanics of writing it properly!

Consequently, where a perfectly good symbol was already familiar to the speaker of English (for example, /b/ or /m/), was readily available on an ordinary typewriter and was not too likely to be confused in its significance, it has been retained. The author readily acknowledges that while this simplifies the matter for speakers of English, it may present complications for those whose mother tongue is something else. Such symbols as /c/, /ch/, /j/, /s/, /z/ and /y/, to cite a few, mean something quite different to many speakers of European languages. Unfortunately, he knows of no way--short of using the IPA, which is not known by the average learner--of preparing a single course that will appeal to and benefit equally the speakers of all languages. This is one of the reasons for giving all of the sounds of the language in the first two lessons: many of them are new to native speakers of English, and even those which may be commonplace to them can pose real problems for a person, for example, from Europe. Naturally, the student will not have to spend much time on those sounds which he already knows and which his teacher assures him he is making correctly.

---

[1] Please read the Introduction to the book before beginning Lesson One. It is important!

It also needs to be pointed out that even though "letters" of the English alphabet are used to describe the Urdu utterances, they should be regarded as symbols, not letters, and as referring to sounds, not spellings. Moreover, capital letters in this course do not have the value or meaning attached to them in English at all; they are merely additional symbols on a typewriter pressed into service to represent some of the 56 meaningful Urdu sounds. It goes without saying that one symbol has been chosen to stand for one class of sounds only, quite unlike the situation in English where, for instance, a "c" can stand for the /k/ sound in "cat" as well as the /s/ sound in "city."

A further word of caution about the sounds of Urdu will be in order. It should be remembered that no symbol (or spelling) in any script can teach you the correct pronunciation of a language until that symbol is associated with the sound to be learned. This is to be taught through a living teacher. Once you have heard the correct sound as made by your teacher and learned to imitate it, the symbol which is attached to it will serve as a useful guide to proper pronunciation. But in the beginning it can mean nothing to you until you hear the sound made by your teacher and connect that sound with the symbol. For example, in this script the /t/, although it is a kind of "t" described by linguists, is not the "t" which is used in the English language. Therefore, its correct pronunciation will have to be acquired by listening to your teacher.

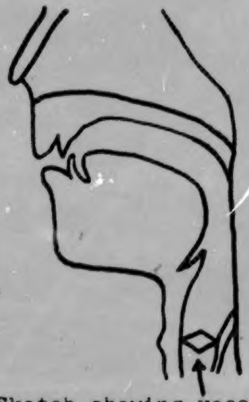
The teacher should pronounce--and the student practice saying--many times each of the Urdu sounds given in the following pages, as well as the Urdu words given as an example of the sound to be learned. Although the meanings of the words are noted in parentheses it is not necessary for the student to try and memorize the vocabulary of Lessons One and Two at this point. Vocabulary is best learned in context and most of these words will come later in the course in sentences--many of them, in fact, in the earliest lessons of the book--and can be learned at that time.

Urdu speakers who may be asked to teach the course (or others who have some familiarity with the language already) will observe that two sounds (really, letters of the Urdu alphabet) have been ignored, namely, "ayin" (ع, a voiceless glottal stop) and "qaf" (ق, a voiceless unaspirated velar stop), sometimes represented in Urdu courses by /'/ and /q/, respectively. This is not an oversight but is intentional since it is rare that an Urdu speaker will differentiate them from other sounds that we have already included in our inventory of phonemes. The author is well aware that a word like "pen" in Urdu is written with a "q" (as though /qalam/) and has generally been so represented in Urdu courses. However, that sound to at least 999 people out of 1,000 is the same as a /k/ and therefore for all practical purposes has been dropped in this course. We reiterate that we are only concerned with meaningful classes of sounds, not every conceivable variation that may be found in the language. In other words, our analysis of Urdu is phonemic, not phonetic (that is, not based on individual peculiarities due to preference, social standing, geography or the like).

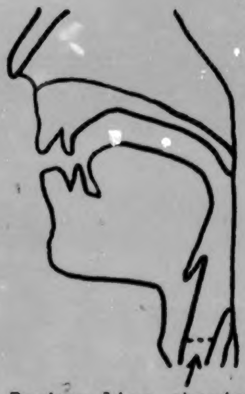
The articulatory explanations of the sounds given in the following pages is not intended to be pedantic, but thoroughly practical. It is for this reason that /p/ and /b/, for example, are described as being made with "both lips" (rather than as "bilabial," which a linguist would use). However, there are some terms relating to the description of sounds which it is not wise to avoid, particularly in the area of articulatory phonetics, and which even a layman with patience can comprehend. It is simply unscientific, not to say meaningless, to refer to sounds as "hard" or "soft" (in relation to what?) [illegible] "gutteral" (meaning, "produced in the throat"--Where else would [illegible] be produced?). Consequently, there follows an admittedly simplified summary of the main terms used by linguists which are helpful in understanding and learning Urdu efficiently.

Speech sounds are traditionally described by linguists in terms of certain variables:

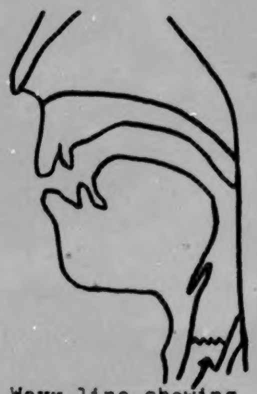
(1) Voicing. Do the cords (or elastic bands) on top of the larynx or voice box vibrate? If they do, the sound is voiced; if they don't, it is voiceless (or unvoiced). This can be easily "felt" by putting your hand on your throat, fingers in your ears or hands on your ears and pronouncing /p/ (being sure not to pronounce an accompanying vowel at the same time) and /b/. For /p/ the cords do not vibrate; for /b/ they definitely do, producing a "buzzing" sound. Note the following three illustrations of this phenomenon known as voicing.



Sketch showing vocal cords (= glottis) in the voice box (= larynx)



Broken line showing vocal cords open (= relaxed), resulting in voicelessness (as air passes through effortlessly)



Wavy line showing vocal cords nearly closed and vibrating, producing voicing (as air passes through, causing the vibration)

(2) Place or point of articulation. Where is the voice channel constricted the most for a particular sound? Apart from sounds made with both lips, lip and teeth or voice box alone, most of the sounds involve some part of the tongue touching some other part of the mouth: for example, the teeth, the gums, the palate (or roof of the mouth), the velum (or soft, back part of the palate) or the uvula (the softest, back tip of the velum).

(3) Way or manner of articulation. Besides knowing where a particular sound is produced, it is necessary to know how it is made. For example, is the air at any point completely cut off or only partially so? For convenience and ease of explanation the sounds of Urdu are classified in this course under five headings: (a) stops, (b) fricatives, (c) affricates, (d) resonants and (e) trills/flaps. Briefly, this is what is meant by these terms:

(a) A *stop* is a sound made by a complete closure at some point of the air passage, thus *stopping* the air from being released. Closure of itself does not, of course, produce any sound; rather, it is the act of closing or opening (or both) that makes the sound known as a stop. Thus, stops occur when the passing air is completely blocked at any point along the main respiratory channel from glottis (or vocal cords) to lips. You will notice that there are sixteen of these in the list given on page 6 , namely, /p/, /b/, /ph/, /bh/, /t/, /d/, /th/, /dh/, /T/, /D/, /Th/, /Dh/, /k/, /g/, /kh/ and /gh/.

(b) A *fricative* is a sound produced due to friction at various points in the passage by any narrow opening. That is to say, a fricative (= produced by friction) occurs when a movable articulator (for example, tongue, lip) moves close enough to a stationary one to constrict the flow of passing air without completely closing the channel. (Compare the wind which "whistles" through a crack in a door or window.) In this course there are nine of these given, namely, /f/, /v/, /K/, /G/, /H/, /s/, /z/, /S/ and /Z/.

(c) An *affricate* is a sound which is a combination of (a) and (b) above, that is, a *stop plus* a movement through to a *fricative* position. In this course there are four of these, namely, /c/, /j/, /ch/ and /jh/. Because these are sometimes listed by linguists as "affricated stops," in our presentation they actually follow immediately after the stops of (a). However, the explanation of them required a statement about fricatives in (b), above, in order to be intelligible.

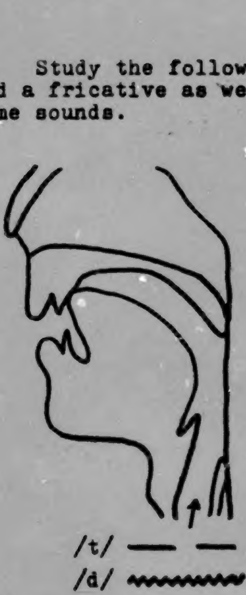
(d) The term *resonant* may be applied to those sounds in which the mouth and nose only modify the sound already produced in the voice box by the shape they take rather than by any blockage or constriction as needed for (a), (b) or (c), above. In this course these include /l/, /m/, /n/ and /y/, besides the vowels and diphthongs described in Lesson Two.

(e) The final three sounds, /r/, /R/ and /Rh/, can be described as *trills and flaps* because of the action of the tongue in modifying the sound produced in the voice box.

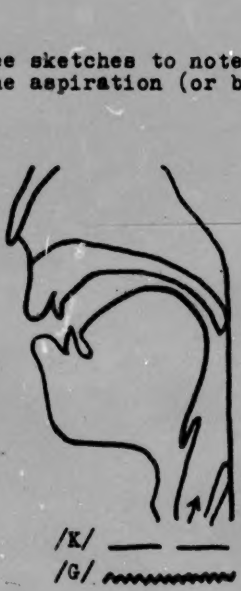
(4) *Breathing or aspiration*. This is actually a special feature of stops and (in this course) affricates and flaps. It is described here briefly because of its great importance in learning Urdu. English speakers are not usually even aware of the fact that there is a difference between the /p/ in "pill" and the /p/ in "spill." The reason for this is that the difference is not phonemic, that is, it does not affect the meaning; you can pronounce the /p/ either way in each word and still be perfectly understood, though your pronunciation may sound "breathy." Thus, a rather strong puff of air, called aspiration, can be felt (by holding a hand in front of your mouth) or seen (by holding a candle or a thin piece of paper in front of your mouth) when pronouncing the word "pill." However, such a puff of breath is almost entirely lacking when the word "spill" is pronounced. This difference in the two sounds is unimportant in English but *absolutely essential in Urdu*, for the release of breath in the wrong place, or failure to release it in the right place, can make the difference between comprehension and misunderstanding or meaninglessness. So, in Urdu bAp (without any puff of air) means "father" while bhAp (with a very definite puff of breath along with the /b/) means "steam."

What is more, the puff of air (= aspiration) is not released as an afterthought; that is, it is not added to the consonant sound as a separate item (as if it were /b/ + /h/), but rather the mouth is overfull of air for aspirates so that the puff of breath is released along with the consonant sound as an essential part of it (so, /bh/).

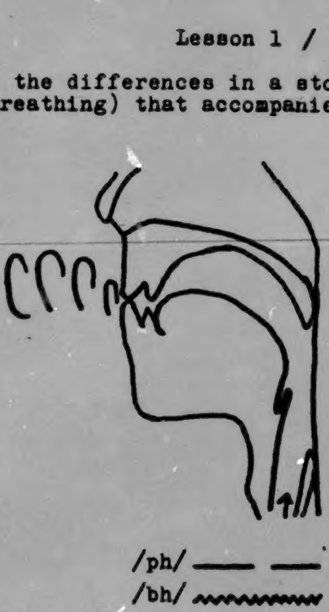
Study the following three sketches to note the differences in a stop and a fricative as well as the aspiration (or breathing) that accompanies some sounds.



**Stop**: air blocked (with tongue next to teeth) before release of sound



**Fricative**: air not stopped but only restricted (between back of tongue and velum)



**Aspiration**: a puff of air is released at same time that the sound (a stop, affricate or flap) is released

Besides the correct pronunciation of individual sounds, certain other factors need to be kept in mind. The student must train his ears to listen to his teacher and other speakers of the language to pick up accent, rhythm, intonation--though Urdu is not basically a "tonal" language, it does have tone--syllables and doubling of consonants. These are not the sort of things that can be effectively described in a book (though doubling is shown by a repetition of the consonant); they have to be heard and imitated from a living teacher/speaker of Urdu.

For example, when Urdu consonants are doubled this is not only shown in writing them but should be observable in the way they are pronounced. Although in English two "t"s in "hitting" and two "l"s in "wholly" are generally ignored when it comes to pronunciation, a similar doubling in Urdu cannot be passed over. Both consonants must be sounded, even though the second one often amounts to only a slight impulse in the voice to indicate lengthening. Try pronouncing two "l"s by saying "mill-lock" or two "k"s by saying "book-case," without breaking the voice at the hyphen. The second consonant in each case is not pronounced separately but rather as an extension or lengthening of the first one.

The accent of words is not shown, since a word accented one way in isolation (for example, a vocabulary list) may take another accent when put into a sentence, and may even have more than one accent, depending on the emphasis that is desired by the speaker. Furthermore, even if individual words are correctly accented, sentences which fail to observe the appropriate rise and fall of pitch or the rhythm of the language may still give the non-native speaker's Urdu a truly "foreign" (and often ridiculous) sound.

In conclusion, whether talking about consonants or vowels (in the next lesson) one important element remains to be mentioned, called by Cummings "organic basis."

"Urdu speakers draw back the corners of their mouth, flatten their tongue and lower it at the back, and tense all the soft parts of the mouth, so that the voice seems to be projected on the upper front teeth, and this gives it a distinct metallic quality. This position of the vocal organs colours all the sounds of the language. With the English normal position it is impossible to speak good Urdu, and with the Urdu normal position it is impossible to speak good English."[*]

### CHART OF URDU CONSONANTS

| Voiceless | | Voiced | |
|---|---|---|---|
| 1. | /p/ | 2. | /b/ |
| 3. | /ph/ | 4. | /bh/ |
| 5. | /t/ | 6. | /d/ |
| 7. | /th/ | 8. | /dh/ |
| 9. | /T/ | 10. | /D/ |
| 11. | /Th/ | 12. | /Dh/ |
| 13. | /k/ | 14. | /g/ |
| 15. | /kh/ | 16. | /gh/ |
| 17. | /c/ | 18. | /j/ |
| 19. | /ch/ | 20. | /jh/ |
| 21. | /f/ | 22. | /v/ |
| 23. | /K/ | 24. | /G/ |
| 25. | /H/ | | |
| 26. | /s/ | 27. | /z/ |
| 28. | /S/ | 29. | /Z/ |
| | | 30. | /l/ |
| | | 31. | /m/ |
| | | 32. | /n/ |
| | | 33. | /y/ |
| | | 34. | /r/ |
| | | 35. | /R/ |
| | | 36. | /Rh/ |

---

[*] Thomas F. Cummings, An Urdu Manual of the Phonetic, Inductive or Direct Method (Sialkot, Pakistan: The Sialkot Mission, 1926), p. xxi.

| No. & Symbol in this Course | Sound type | Voicing | Aspiration | Urdu examples to practice with your teacher | Hints on making the sound | Author's English equivalents | IPA Symbol |
|---|---|---|---|---|---|---|---|
| 1. p | Stop | | | pinsal (pencil)<br>kApI (notebook)<br>bAp (father) | Both lips; tense mouth muscles to keep from releasing breath | spin<br>speak<br>spot | p⁼ |
| 2. b | " | / | | battI (lamp)<br>cAbI (key)<br>janAb (sir) | Same as 1, plus voicing | button<br>baby<br>boy | b⁼ |
| 3. ph | " | | / | phal (fruit) | Same as 1, plus breath | pin<br>peak<br>pot | pʰ |
| 4. bh | " | / | / | bhI (too, also)<br>sambhAlnA (to care for, look after) | Same as 1, plus both voicing and breath | | bʰ |
| 5. t | " | | | tAlA (lock)<br>kitAb (book)<br>bAt (matter, thing) | Tongue tip next to back of upper front teeth | | t̪ |
| 6. d | " | / | | dO (two)<br>AdmI (man)<br>ustAd (male teacher) | Same as 5, plus voicing | | d̪ |
| 7. th | " | | / | thA (was)<br>sAthI (companion)<br>sAth (with) | Same as 5, plus breath | | t̪ʰ |
| 8. dh | " | / | / | dhO (wash [it])<br>dhObI (washerman)<br>dUdh (milk) | Same as 5, plus both voicing and breath | | d̪ʰ |
| 9. T | " | | | TOpI (hat)<br>kATnA (to bite)<br>kOT (coat) | Tongue tip bent back from palate front, then flapped forward | | ṭ |
| 10. D | " | / | | DAk (mail, post)<br>DanDA* (stick)<br>DAl* (branch) | Same as 9, plus voicing | | ḍ |

---

*Not used in this course.

| No. & Symbol in this Course | Sound type | Voicing | Aspiration | Urdu examples to practice with your teacher | Hints on making the sound | Author's English equivalents | IPA Symbol |
|---|---|---|---|---|---|---|---|
| 11. Th | Stop | | / | ThIk (correct)<br>ciTThI (letter)<br>sATh (sixty) | Same as 9, plus breath | | t̪ʰ |
| 12. Dh | " | / | / | DhAI (2½)<br>DhAl * (shield)<br>DhŨDnA (to seek) | Same as 9, plus both voicing and breath | | d̪ʰ |
| 13. k | " | | | kalam (pen)<br>dukAn (shop)<br>Ek (one) | Back of tongue raised and pressed against velum | school<br>skin<br>skate | k |
| 14. g | " | / | | gOl (round)<br>jaga (place)<br>lOg (people) | Same as 13, plus voicing | good<br>glad<br>gum | g |
| 15. kh | " | | / | khAnA (food, to eat)<br>dEkhnA (to see)<br>lAkh (100,000) | Same as 13, plus breath | cool<br>kin<br>Kate | kʰ |
| 16. gh | " | / | / | ghI * (cooking fat) | Same as 13, plus both voicing and breath | | gʰ |
| 17. c | Affricate | | | cAbI (key)<br>bacca (child, boy)<br>camac (spoon) | Front and top of tongue is spread and pressed against front of hard palate | | č,<br>tʃ |
| 18. j | | / | | janAb (sir)<br>masjid (mosque)<br>mizAj (disposition) | Same as 17, plus voicing | joy<br>major<br>George | ǰ,<br>dʒ |
| 19. ch | " | | / | chat (ceiling, roof)<br>achchA (good)<br>kuch (some) | Same as 17, plus breath | change<br>cheese<br>child | čʰ,<br>tʃʰ |
| 20. jh | " | / | / | jhUT * (lie)<br>mujhE (me)<br>bOjh (load) | Same as 17, plus both voicing and breath | age<br>judge | ǰʰ,<br>dʒʰ |

---

* Not used in this course.

| No. & Symbol in this Course | | Sound type | Voicing | Aspiration | Urdu examples to practice with your teacher | Hints on making the sound | Author's English equivalents | IPA Symbol |
|---|---|---|---|---|---|---|---|---|
| 21. | f | Fricative | | | fAida (benefit, use)<br>sufEd (white)<br>sAf (clean) | Upper teeth lightly touch inside of lower lip while air escapes between | fish<br>fifty<br>leaf | f |
| 22. | v | | / | | vO (he, she, it, they)<br>bIvI (wife)<br>-vAlA (doer, haver) | Same as 21, plus voicing; lips spread; don't confuse with English /w/, made with both lips, rounded | | v |
| 23. | K | " | | | KAndAn (family)<br>SaKs (person)<br>mEK * (nail, peg) | Back of tongue lightly touches back of velum while air escapes between; similar to scraping sound made when gently clearing upper part of throat | | x |
| 24. | G | " | / | | Gusul-KAna (bathroom) | Same as 23, plus voicing; similar to sound made when gargling while humming | | ɣ,<br>ǥ |
| 25. | H | " | | | Hai (is)<br>sAHib (gentleman)<br>subaH (morning) | Merely a stream of air passed over vocal cords; distinguish from /_h/ in combination to show aspiration | | h |
| 26. | s | " | | | (i)skUl (school)<br>ustAd (male teacher)<br>das (ten) | Tongue tip lightly touches upper gum; tongue is grooved so sides touch gums and teeth | see<br>basin<br>yes<br>city | s |

---

* Not used in this course.

| No. & Symbol in this Course | | Sound type | Voicing | Aspiration | Urdu examples to practice with your teacher | Hints on making the sound | Author's English equivalents | IPA Symbol |
|---|---|---|---|---|---|---|---|---|
| 27. | z | Fricative | / | | zanAna (women's)<br>maza (taste)<br>mEz (table) | Same as 26, plus voicing | zebra<br>amazing<br>rose | z |
| 28. | S | | | | SISa (glass)<br>kASki (O that)<br>SAbAS (Well done!) | Similar to 26, except tongue raised more toward palate and spread flatter | sheep<br>nation<br>wash | š, ʃ |
| 29. | Z | " | / | | ZAla * (hail)<br>muZda * (good news) | Same as 28, plus voicing | pleasure<br>vision | ž, ʒ |
| 30. | l | Resonant | / | | lEkin (but)<br>kAlA (black)<br>HaspitAl (hospital) | Tongue tip and sides on upper gums; air escapes over s sides. Pronounced as high and far forward as possible (like "lean", but not like "ball") | lean<br>lily<br>feel | l |
| 31. | m | " | / | | mAlI (gardener)<br>AdmI (man)<br>tAlib-ilm (student) | Both lips; velum open so air can escape through nose, not mouth | man<br>family<br>dim | m |
| 32. | n | " | / | | nAm (name)<br>ustAnI (lady teacher)<br>baHin (sister) | Tongue tip on gums of upper teeth; velum open so air can escape through nose. Pronounced like /ŋ/ before /k, g/ and /n/ everywhere else. ** | nose<br>center<br>man | n |
| 33. | y | " | / | | yi (this, these)<br>KaiyAl (thought) | Sides of tongue next to upper teeth and front of palate; tip bent down | yes<br>mayor<br>united | j,<br>y |

---

* Not used in this course.

** /ŋ/ = the "ng" sound in a word like "sing."

| No. & Symbol in this Course | Sound type | Voicing | Aspiration | Urdu examples to practice with your teacher | Hints on making the sound | Author's English equivalents | IPA Symbol |
|---|---|---|---|---|---|---|---|
| 34. r | Trill/Flap | / | | rasAla (magazine)<br>parda (curtain)<br>ghar (house) | Tongue sides next to upper teeth; tip relaxed so air makes it vibrate next to gums; trill or flap. Using dentals (5 — 8) practice saying "thrree, thrrough, thirrty, dirrt"[3] or "butter up"[4] said very fast. | | r̄,<br>r̽ |
| 35. R | Flap | / | | ghORA (horse)<br>krOR (10,000,000)<br>khiRkI (window) | From level position of the tongue, its tip suddenly snaps up to upper gums, then down to lower gums; at high point, tongue tip similar to position for 9 — 12 | | ṛ |
| 36. Rh | " | / | / | paRhnA (to read, study)<br>DERh (1½) | Same as 35, plus breath | | $ṛ^{h}$ |

---

[3] Suggested by Cummings, op. cit., p. xxx.

[4] Suggested by William A. Smalley, Manual of Articulatory Phonetics (rev. ed., Tarrytown, N. Y.: Practical Anthropology, 1968), p. 251.

## LESSON TWO

## THE SOUNDS OF URDU--VOWELS AND DIPHTHONGS

The term resonant, mentioned in Lesson One (p. 3f.) is applicable to what are known as vowels and diphthongs in addition to the few consonant sounds associated with it. Vowel sounds--not "letters" which we usually think of as vowels--in any language, however, are much more difficult to describe because of the fact that they vary considerably from person to person and frequently with the same person, depending on the context. Quite apart from differences of vocabulary or grammatical usage, it is very often the difference in the vowels that distinguishes what common people think of as "dialects." Americans will see this easily by comparing what is known as "Southern" (and here there are varieties as well!) with "Midland" and "Northern" dialects (which also have considerable variations in them). Students from other countries will undoubtedly think of similar comparisons in the dialects of their own localities.

Overlooking minor variations, then, it is possible to distinguish nine basic vowels and one diphthong in Urdu. Since these ten can each be nasalized as well, we thus have twenty meaningful vowel and diphthong sounds in the language. The matter of nasalization will be explained farther on as it is extremely important and very often the only key to determining singular and plural in a sentence.

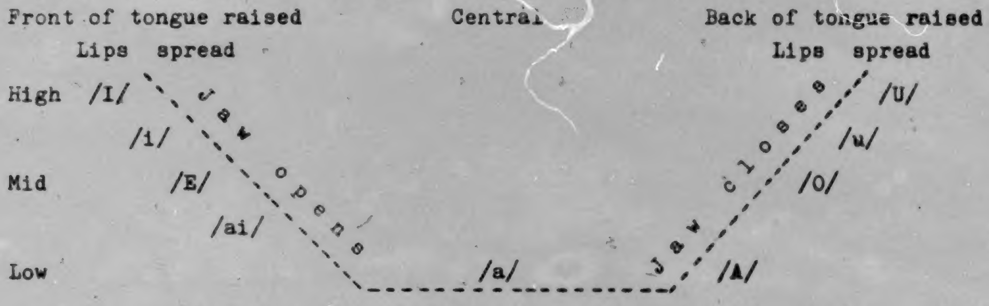
Voicing. Although some languages have voiceless vowels, all of the vowel and diphthong sounds of Urdu are voiced; that is, they are made with the vocal cords vibrating.

Tenseness. The vowels of Urdu differ from those of American English and many other languages in that they are "pure," that is, level in their quality since the tongue does not glide in the way that it does for English vowels. In other words, in making English vowels the tongue does not stay in the same position but usually glides up or down, resulting in a vowel that is actually made up of two sounds--called a "diphthong," meaning "double-sound"--produced in the same stream of air. So, an English word like "beat," when transcribed phonetically actually sounds like [biyt] while the word "boot" sounds like [buwt]. In these two examples the /y/ and /w/, sometimes known as semi-vowels, combine with the /i/ and /u/ respectively to give, at least to a trained ear and certainly to foreigners learning English, the impression of a diphthong or gliding sound. The student therefore must spend considerable time practicing in order to keep his tongue from moving (or gliding) while making vowels so that his vowels will be level (and therefore pure, that is, unmixed, unglided). When making the vowels of Urdu the tongue must therefore be tensed and unmoved.

Besides imitating the teacher--who should open his mouth so that the student can see his tongue and other articulators--the student would do well to practice with a mirror in order to see whether or not his own tongue is behaving in the same way that his teacher's does.

Tongue position. The nine vowels of Urdu range from the tongue high in the front of the mouth for /I/ to the tongue high in the back of the mouth for /U/, with other vowels falling somewhere in between and lower. Linguists sometimes plot the location of these vowels on what is called a "vowel triangle," though in reality the shape is not exactly triangular. As the vowels are pronounced in the order /I/, /i/, /E/, /ai/, /a/, /A/, /O/, /u/ and /U/ it will be observed that the jaw is almost closed for

/I/, that it opens as we move "down" the triangle to /a/ and then that it closes again as we move "up" to /U/. The tongue, too, drops progressively lower from a high front at the beginning until it reaches a mid position, then rises progressively at the back, similar to the following:



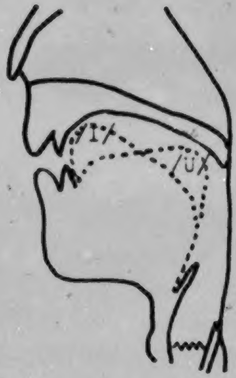
Lip position. Whereas the back vowels /O/, /u/ and /U/ in English are made with protruded and rounded lips, in Urdu these, as well as the front and central vowels, are made with the lips spread wide; in other words, they are drawn back at the corners.

Diphthongs. There is one basic diphthong in Urdu which (as noted above under "Tenseness") is a double-sound wherein the tongue moves from a position for /a/ to a position for /O/. In addition, the low front vowel /ai/ when followed by /y/--and in some people's pronunciation when coming at the end of a clause (as Hai ["is"] often does)--may also have a diphthongal quality. In this course, however, it is treated as a simple vowel unless /y/ is added (as in the word taiyAr ["ready"] ).

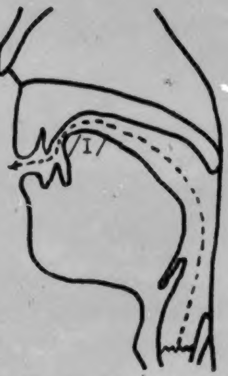
Nasalization. Each of the nine vowels and the one diphthong of Urdu can be nasalized. What actually happens is that normally the velum or soft palate at the back of the mouth is raised (that is, closed) when vowels are pronounced so that the air escapes through the mouth only. But when the same sounds are nasalized the velum is lowered (that is, opened) so that the air passes through both the mouth and the nose at the same time. (Open your mouth wide and observe this in a mirror as you pronounce, for example, the sounds /A/ and /Ã/.) Most of the older Urdu courses indicated this by the use of an "n" in bold type or underlined as n, and called it a "nasal 'n'." This, however, is a misnomer as all n's are nasal; and in any case the nasalization is not something tacked on to the regular vowel or diphthong but is a feature or quality of the sound itself. In the present course it is represented by a tilde (˜) placed above whatever vowel or diphthong is to be nasalized (with no use of an "n" for this quality at all).

Study the sketches on the following page which illustrate the two extremes of tongue position (high front and high back) as well as show how nasalization occurs.

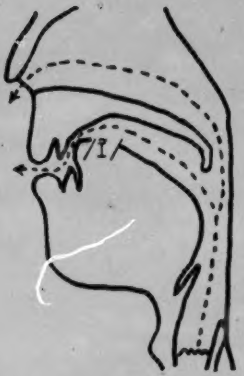
At the same time remember that while articulatory descriptions, pictures and charts may help the student to detect and remedy his pronunciation problems more quickly, they cannot teach pronunciation per se. Pronunciation is not to be learned through reading but rather through ear and tongue practice. The teacher must pronounce--and the student must repeat--many times each of the Urdu words given as an example of the sound to be learned. As mentioned in connection with consonants, the meanings of the words are not important at this stage; they will for the most part be learned in context in the lessons following. What is important is the ability to differentiate and imitate the sounds, a skill which will be practiced in each lesson of the course, right up to the very last.



Note the position of the tongue for a high front vowel and a high back vowel



Note that the velum is closed so the air escapes through the mouth only



Note the open velum which allows the air to escape through both the mouth and nose, producing nasalization

Even though the section below concentrates on the vowel sounds of Urdu, at the same time it also includes consonants which you had in Lesson One. Do not ignore them while working on the vowels!

| No. & Symbol in this Course | Nasalization | Urdu examples to practice with your teacher | Hints on making the sound | Author's English equivalents | IPA Symbol |
|---|---|---|---|---|---|
| 37. I | | Id (religious celebration)<br>ThIk (correct)<br>battI (lamp)<br>thI (was) | Lips narrowly spread and tense as in smiling; tongue tip high; sides of tongue touching upper teeth; velum shut so air escapes through mouth | | i |
| 38. Ĩ | / | naHĨ (not, no)<br>vaHĨ (right there)<br>kaHĨ (somewhere)<br>thĨ (were) | Same as 37, plus nasalization; thus, velum open so air escapes through nose and mouth | | ĩ |
| 39. i | | izzat (honor)<br>kitAb (book)<br>yi (this, these)<br>ki (that) | Jaw and tongue tip slightly relaxed from position for 37; velum shut | it<br>him<br>gym | I |

| No. & Symbol in this Course | Nasalization | Urdu examples to practice with your teacher | Hints on making the sound | Author's English equivalents | IPA Symbol |
|---|---|---|---|---|---|
| 40. Ĩ | / | maHĨgA (expensive)<br>mITĨg (meeting) | Same as 39, plus nasalization; velum open | | ɪ̨ |
| 41. E | | Ek (one)<br>mEz (table)<br>dEkhnA (to see)<br>mujhE (me) | Jaw and tongue tip drop slightly from position for 39; velum shut; muscles tense | | e |
| 42. Ẽ | / | phẼknA (to throw)<br>mẼ (in) | Same as 41, plus nasalization; velum open | | ę |
| 43. ai | | aisA (such)<br>paisa (money)<br>mailA (dirty)<br>baiThnA (to sit)<br>Hai (is) | Low front vowel; muscles relaxed; velum shut; occasionally pronounced /ai + y/ | apple<br>cat<br>glad | æ |
| 44. ãĩ | / | bhãĩs (buffalo cow)<br>Hãĩ (are) | Same as 43, plus nasalization; velum open; occasionally pronounced /ãĩ + y/ | | æ̨ |
| 45. a | | almArI (cupboard)<br>nars (nurse)<br>janAb (sir)<br>jaga (place)<br>kaHnA (to say)<br>raHnA (to live, stay) | Tongue central, low and relaxed; lips drawn back as if laughing; velum shut. Pronounced like /ɛ/ before /H/ and /a/ everywhere else.** | what<br>cup<br>the<br>let<br>ten | ə |
| 46. ã | / | ãgrEzI (English)<br>pãkhA (fan)<br>tãg (tight)<br>mãgal (Tuesday) | Same as 45, plus nasalization; velum open | | ə̨ |
| 47. A | | Ap (you)<br>bAzAr (marketplace)<br>pAkistAn (Pakistan)<br>kyA (What?) | Low back vowel; back of tongue begins to rise slightly; velum shut | cot<br>father<br>bother | ɒ |

---

**/ɛ/ = the "e" sound in a word like "let."

| No. & Symbol in this Course | Nasalization | Urdu examples to practice with your teacher | Hints on making the sound | Author's English equivalents | IPA Symbol |
|---|---|---|---|---|---|
| 48. Ã | / | pÃc (five)<br>HÃ (yes)<br>mÃ (mother) | Same as 47, plus nasalization; velum open | | ɒ̨ |
| 49. O | | chOTA (small)<br>dO (two)<br>kOT (coat) | Jaw and back of tongue rise slightly from position for 47; muscles tense; velum shut | | ʊ |
| 50. Õ | / | HÕ (may, should be)<br>dOnÕ (both) | Same as 49, plus nasalization; velum open | | ʊ̨ |
| 51. u | | urdU (Urdu)<br>kursI (chair)<br>pul (bridge) | Jaw and back of tongue slightly higher from position for 49, but relaxed somewhat; velum shut | pull<br>put<br>foot<br>could | |
| 52. ũ | / | ũglI* (finger)<br>paHũcnA (to arrive) | Same as 51, plus nasalization; velum open | | |
| 53. U | | Upar (above)<br>KUbsUrat (pretty)<br>fAltU (extra) | Unlike English, lips still spread and tense; back of tongue at its highest point; velum shut | | ɯ |
| 54. Ũ | / | ŨcA (tall, high)<br>kŨÃ (well)<br>mŨ (face, mouth) | Same as 53, plus nasalization; velum open | | ɯ̨ |
| 55. ao | | aorat (woman)<br>naokar (servant)<br>nao (nine) | A glide or diphthong from /a/ (45) to /O/ (49). Shorter than similar sound in English "house" and "now," which would be /AO/ or /AU/, not /ao/. Velum shut. | | aw |
| 56. ãõ | / | bhãõknA* (to bark) | Same as 55, plus nasalization; velum open | | aw̨ |

---

* Not used in this course.

# LESSON THREE[1]

## 3-A Pronunciation drill (to be done only with the teacher)[2]

1. Contrasting /r/ and /R/ (34/35)[3]

vO barI Hai (He/She is freed.)
vO baRI Hai (She/It is big.)

yi kharA Hai (This is genuine.)
yi khaRA Hai (He/It is standing.)

vO cIzẼ gharÕ mẼ paRI rahĨ (Those things were lying in the houses.)
vO cIzẼ ghaRÕ mẼ paRI rahĨ (Those things were lying in the water jars.)

ismit[4] sAHib daorE gaE HãĨ (Mr. Smith has gone on tour.)
ismit sAHib daoRE gaE HãĨ (Mr. Smith has gone running.)

us nE dhaRI darI par dharI (He/She put the 5-seer [= 10-pound] weight on the rug.)

## 3-B The cardinal numbers Ek (one) and dO (two)

| | |
|---|---|
| 1 ۱ | 2 ۲ |
| Ek | dO |

1. In this first lesson only two numbers are given in order for the student to be able to practice the singular and plural forms of nouns. Other numbers will be introduced in groups throughout the course.

2. Urdu numbers are shown along with their English counterparts so that the student can become familiar with this much of the script. Even though this course does not teach Urdu reading and writing, there are many situations--for example, in determining prices or reading road mileage signs--where a knowledge of the numbers will be useful.

---

[1] Please do not begin Lesson Three, the first of the structural lessons, until you have thoroughly covered "The Sounds of Urdu" in Lessons One and Two.

[2] Pronunciation drills are for ear and tongue practice only. The meanings are not important and need not be learned. They are included only to demonstrate that the utterances are real, not nonsense syllables, and to assist the teacher.

[3] Numbers included in parentheses with pronunciation drills refer to the numbering of the sounds found on pp. 6-11, 14-16.

[4] English consonant clusters, such as the /sm/ here, are difficult for some Urdu speakers to pronounce. Hence, they have a tendency to "split" the cluster and pronounce each part of it with a vowel. In this case, "Smith" becomes "is + mit."

## 3-C The plural forms of nouns

### Masculine

| | |
|---|---|
| tAlA | tAlE |
| lock | locks |
| kamra | kamrE |
| room | rooms |
| kalam | kalam |
| pen | pens |

So,

| | |
|---|---|
| Ek tAlA | dO tAlE |
| one lock | two locks |
| Ek kamra | dO kamrE |
| one room | two rooms |
| Ek kalam | dO kalam |
| one pen | two pens |

### Feminine

| | |
|---|---|
| cAbI | cAbIĂ |
| key | keys |
| mEz | mEzÊ |
| table | tables |

So,

| | |
|---|---|
| Ek cAbI | dO cAbIĂ |
| one key | two keys |
| Ek mEz | dO mEzÊ |
| one table | two tables |

1. Gender in Urdu is grammatical rather than natural; that is, it does not follow a predictable pattern based on sex or the lack of it. In some instances the two happen to correspond, but in most cases one just has to learn the gender of each noun. For example, in the words given above there is nothing in experience that would tell us that to an Urdu speaker a tAlA (lock) is masculine while a cAbI (key) is feminine.

2. Urdu has only two genders, masculine and feminine, and all nouns fall into one or the other of these two classes.

3. There are two main types of masculine nouns:

(a) Those which end in the sound /A/ or /a/; and
(b) those which end in any other sound.

4. Likewise, there are two main types of feminine nouns:

(a) Those which end in the sound /I/; and
(b) those which end in any other sound.

5. Regular plurals are formed as follows:

(a) Masculine nouns ending in /A/or /a/ are changed (that is, inflected) to /E/. (Cf. tAlA, kamra.)
(b) Masculine nouns ending in any other sound remain unchanged--in other words, the plural is the same as the singular. (Cf. kalam.)
(c) Feminine nouns ending in /I/ add /Ă/ to it. (Cf. cAbI.)
(d) Feminine nouns ending in any other sound add /Ê/ to it. (Cf. mEz.)

6. A few exceptions to these two main groups will be pointed out as they occur in the course.

7. Throughout this course the word "inflected" (which means, literally, "to bend in", "bent in") will be used to describe any changes or modifications in form that words undergo to show gender, number, tense, person,

etc. For example, one would find the word cAbI (key) in the vocabulary; the word cAbIÃ (keys) would be a changed, modified or "inflected" form in which the inflection -Ã shows plurality.

## 3-D The third person present tense forms of the verb HOnA (to be)

| Singular | Plural |
|---|---|
| Hai (is) | Hãĩ (are) |

1. Two forms of the verb HOnA (to be)--which will be presented and explained in detail in the next lesson--are introduced here for practice.

2. The two forms are the same except for nasalization; that is, in the plural the stream of air comes out both the mouth and the nose. (Cf. Lesson Two, pp. 12f. again.)

## 3-E The demonstrative pronouns yi (this, these) and vO (that, those)

| | | | |
|---|---|---|---|
| yi | ustAd | Hai | This is a/the man teacher. |
| yi | kitAb | Hai | This is a book. |
| yi | kursI | Hai | This is a chair. |
| yi | darI | Hai | This is a rug. |
| yi | farS | Hai | This is the floor. |
| yi | tAlE | Hãĩ | These are locks. |
| yi | kamrE | Hãĩ | These are rooms. |
| yi | kalam | Hãĩ | These are pens. |
| yi | cAbIÃ | Hãĩ | These are keys. |
| yi | mEzẼ | Hãĩ | These are tables. |
| vO | SISa | Hai | That is glass. |
| vO | darvAza | Hai | That is a/the door. |
| vO | chat | Hai | That is the ceiling. |
| vO | dIvAr | Hai | That is a/the wall. |
| vO | tAlib-ilm | Hai | That is a student. |
| vO | ustAnI | Hai | That is a/the woman teacher. |
| vO | battI | Hai | That is a lamp/light. |
| vO | kApI | Hai | That is a notebook. |
| vO | darvAzE | Hãĩ | Those are doors. |
| vO | dIvArẼ | Hãĩ | Those are walls. |

| | |
|---|---|
| vO tAlib-ilm hãĨ | Those are students. |
| vO ustAnIÃ HãĨ | Those are women teachers. |
| vO battIÃ HãĨ | Those are lamps/lights. |
| vO kApIÃ HãĨ | Those are notebooks. |

1. yi (this, these) refers to something or someone near the speaker; vO (that, those) refers to something or someone farther away from the speaker. They are used for both people and things, for plural as well as singular and for feminine as well as masculine.

2. Both of them are equivalent to the English "he/she/it/they" when used as the subject of a sentence. So, "This is a book" = "It is a book"; "That is a/the woman teacher" = "She is a/the woman teacher"; and "These are keys" = "They are keys."

3. There are no indefinite or definite articles (= a, an, the) as such in Urdu. This idea has to be supplied from the context (which includes the order of words). Sometimes indefiniteness can be shown by using the number Ek (one) unstressed before the noun, as:

| | |
|---|---|
| yi Ek kitAb Hai | This is a book. |

If the stress is moved to the number, as in

| | |
|---|---|
| yi Ek kitAb Hai | This is one book, |

then the suggestion is rather that this is one book out of some other possible ones (that may have been mentioned).

4. Word order in Urdu normally puts the subject first and the verb last in the sentence. So here,

| vO | kApI | Hai |
|---|---|---|
| That | a notebook | is |

= That is a notebook.

Because of inflection, order is not as important in Urdu as in English. Changes in word order result more in a change of emphasis than a change of meaning.

5. The nasalized vowel is important to maintain in the contrast between Hai and HãĨ since often it is the only clue as to whether the subject is singular or plural. Cf. the examples with tAlib-ilm (student/s), above. Aside from this nasalization there is no other grammatical clue to plurality. It should also be observed that feminine plural nouns of either type--both of which have nasalization--always carry this nasalization into the verb, requiring HãĨ and not Hai. Cf. the sentences above with cAbIÃ (keys), mEzẼ (tables), dIvArẼ (walls), ustAnIÃ (women teachers), battIÃ (lamps/lights) and kApIÃ (notebooks).

## 3-F The question words kyA (what?) and kaon (who?)

| | |
|---|---|
| yi kyA Hai? | What is this? |
| yi kalam Hai | This/It is a pen. |
| yi kyA Hai? | What is this? |
| yi pinsal Hai | This/It is a pencil. |

| | | | |
|---|---|---|---|
| yi | kyA | Hai? | What is this? |
| vO | kAGaz | Hai | It's (a) paper. |
| yi | kyA | Hai? | What's this? |
| vO | ãgIThI | Hai | It's a stove/fireplace. |
| vO | kyA | Hai? | What's that? |
| vO | khiRkI | Hai | It's a window. |
| vO | kyA | HãĨ? | What are those? |
| vO | kursIÃ | HãĨ | They are chairs. |
| yi | kyA | HãĨ? | What are these? |
| vO | pinsalẼ | HãĨ | Those/They are pencils. |
| vO | kaon | Hai? | Who is that? |
| vO | ustAd | Hai | That/He is a/the teacher. |
| vO | kaon | HãĨ? | Who are they? |
| vO | ustAd | HãĨ | They are men teachers. |
| vO | kaon | HãĨ? | Who are they? |
| vO | tAlib-ilm | HãĨ | They're students. |

1. kyA (referring to things) asks the question "What?" while kaon (referring to people) asks the question "Who?" Both kyA and kaon may be singular or plural, masculine or feminine.

2. Where no great importance is attached to the matter of nearness or remoteness, yi and vO may be used interchangeably. In other words, the answer to the question, yi kyA Hai? (What's this?) could be, yi pinsal Hai or vO pinsal Hai. Both of them mean, "It's a pencil."

3. When the question asked by kyA or kaon is answered, the noun of the thing/person in question takes the place of kyA or kaon, thus providing the answer. So,

| | | | |
|---|---|---|---|
| yi | kyA<br>↓ | Hai? | What's this? |
| yi/vO | kitAb | Hai | It's a book. |
| vO | kaon<br>↓ | Hai? | Who's that? |
| vO | ustAnI | Hai | She's a teacher. |

## 3-G "Yes" and "No" questions with kyA

| | |
|---|---|
| kyA yi kAGaz Hai? | Is this (a) paper? |
| jI-HÃ, vO kAGaz Hai | Yes sir/ma'am, It's (a) paper. |
| kyA yi kursIÃ HãĨ? | Are these chairs? |
| jI-HÃ, vO kursIÃ HãĨ | Yes sir/ma'am, They're chairs. |

| | |
|---|---|
| kyA vO dIvAr Hai? | Is that a wall? |
| jI-naHĨ, vO dIvAr naHĨ | No sir/ma'am, It's not a wall. |
| kyA vO darvAzE HãĨ? | Are those doors? |
| jI-naHĨ, (vO) darvAzE naHĨn--khiRkIÃ HãĨ | No sir/ma'am, (They're) not doors--They're windows. |
| kyA vO ustAd Hai? | Is he a teacher? |
| naHĨ, (vO) ustAd naHĨ--tAlib-ilm Hai | No, (he's) not a teacher--He's a student. |
| kyA vO almArI Hai? | Is that a cupboard? |
| (jI)-naHĨ, vO almArI naHĨ--ãgIThI Hai | No (sir/ma'am), It's not a cupboard--It's a stove. |

1. kyA, unstressed, at the beginning of a sentence is not translatable. It merely signals that a question is being asked. Although common, it may be omitted and the question be shown merely by the rising tone of voice.

2. Except for the inclusion of kyA at the beginning of the question the word order remains the same as for a statement. Only the tone of voice is changed, rising at the end for a question and dropping at the end for a statement.

3. In this construction the "untranslatable kyA" may refer to things or persons.

4. HÃ is the answer "Yes" and naHĨ is the answer "No." They are usually--but not always--preceded by the word jI which makes them more polite, adding the idea of "sir" or "ma'am" to the answer.

5. naHĨ is literally a combination of na (not) + Hai (is) and, as will be seen in subsequent lessons, is used for all persons and for both singular and plural.

6. In the examples above with doors/windows, teacher/student and cupboard/stove, where the immediate context is clear the yi/vO are not repeated.

7. Words shown in parentheses ( ), both here and throughout the course, are optional.

### 3-H Vocabulary for Lesson Three

| | |
|---|---|
| ãgIThI (f) | stove, fireplace |
| almArI (f) | cupboard, bookcase |
| battI (f) | lamp, light |
| cAbI (f) | key |
| chat (f) | roof, ceiling |
| arI (f) | (cotton) rug |

| | |
|---|---|
| darvAza (m) | door |
| dIvAr (f) | wall |
| dO | two |
| Ek | one; a/an |
| farS (m) | floor |
| HÃ | yes |
| HOnA | to be (Hai--is; HãĨ--are) |
| jI | sir, ma'am (prefix or suffix of respect) |
| kAGaz (m) | paper |
| kalam (m) | pen |
| kamra (m) | room |
| kaon | who? |
| kApI (f) | notebook |
| khiRkI (f) | window |
| kitAb (f) | book |
| kursI (f) | chair, seat |
| kyA | what? (also, untranslatable particle) |
| mEz (f) | table, desk |
| naHĨ | no, not; is not |
| pinsal (f) | pencil |
| SISa (m) | glass |
| tAlA (m) | lock |
| tAlib-ilm (m) | student |
| ustAd (m) | man teacher |
| ustAnI (f) | woman teacher |
| vO | that, those; he, she, it, they |
| yi | this, these; he, she, it, they |

## 3-I Conversational review

(to be done with the teacher -- do not translate)

1. Pronounce each of the 23 nouns given in this lesson's Vocabulary--shown with the symbol (f) or (m), for "feminine" or "masculine"--with the numbers Ek and dO. For example,

Ek ãgIThI - dO ãgIThIÃ; Ek almArI - dO almArIÃ; etc.

2. Touching (or pointing to) the thing/person if he/she/it is in the room, use each of the 23 nouns in the Vocabulary of this lesson in the following pattern:

yi ãgIThI Hai; yi almArI Hai; etc.

3. Pointing to the thing/person if he/she/it is in the room, use each of the 23 nouns in the Vocabulary of this lesson in the following pattern:

vO battI Hai; vO cAbI Hai; etc.

4. Touching (or pointing at) various items in the room (which are given in the Vocabulary--not other items, please!) ask and answer questions according to the following pattern. The teacher (T) can ask the question and the student (S) can answer it. So,

T. yi/vO kyA Hai?
S. vO darI Hai

5. Touching (or pointing at) various items/persons in the room (which are given in the Vocabulary--not other items, please!) and which are plural, ask and answer questions according to the following patterns:

T. yi kyA HãĨ?
S. vO kitAbẼ HãĨ

T. vO kaon HãĨ?
S. vO tAlib-ilm HãĨ

6. Use as many of the vocabulary items of this lesson as are available in the room in the following pattern, asking the question so that the answer will have to be "Yes."

T. kyA yi/vO kAGaz Hai?
S. jI-HÃ, (vO) kAGaz Hai

7. Repeat exercise 6, using items in the plural when available. So,

T. kyA yi/vO kursIÃ HãĨ?
S. jI-HÃ, (vO) kursIÃ HãĨ

8. Use as many of the vocabulary items of this lesson as are available in the room in the following pattern, asking the question so that the answer will have to be "No."

T. (pointing to the door) kyA yi/vO khiRkI Hai?
S. jI-naHĨ, (vO) khiRkI naHĨ--darvAza Hai

9. Repeat exercise 9, using items in the plural when available. So,

T. (pointing to some pencils) kyA yi/vO kitAbẼ HãĨ?
S. jI-naHĨ, (vO) kitAbẼ naHĨ--pinsalẼ HãĨ

## LESSON FOUR

### 4-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /k/ and /K/ (13/23)

yi kAlI Hai (This [f] is black.)
yi KAlI Hai (This is empty.)

us nE kam dIA (He/She gave very little.)
us nE Kam dIA (He/She bent/curved it.)

vO tArIk kaHtE HãĨ (They say, tArIk [dark].)
vO tArIK kaHtE HãĨ (They say, tArIK [history].)

2. Contrasting /g/ and /G/ (14/24)

vO gOl Hai (That is round.)
vO GOl Hai (That is a crowd.)

yi mErA galla Hai (This is my flock.)
yi mErA Galla Hai (This is my grain.)

### 4-B The cardinal numbers "three" to "five"

| 3 ٣ | 4 ۴ | 5 ۵ |
|---|---|---|
| tIn | cAr | pÃc |

### 4-C Personal pronouns as subjects

| Person | Singular | Plural |
|---|---|---|
| 1st | mãĨ (I) | Ham (we) |
| 2nd | tU (you) | tum (you) |
| | | Ap (you) |
| 3rd | vO (he/she/it) | vO (they) |

1. Gender is not indicated by any of these forms. It must be inferred from the context (which in Urdu includes certain forms of the verb yet to be learned).

2. The 2nd person singular form tU (you) is used only when speaking to/with one person:

(a) familiarly, as with husband, wife or close friend;
(b) affectionately, as to a child;
(c) in prayer, to God; or
(d) in a disrespectful or contemptuous way.

3. The word vO is the same for the 3rd person singular and plural. It is identical to the remote form of the demonstrative pronoun (= that [one]) already introduced in Lesson 3-E.

4. The 2nd person plural tum (you) is used when speaking to one or more persons when they are:

(a) "ordinary";
(b) servants; or
(c) persons considered of lower social standing.

5. The 2nd person plural form Ap (you) is used when speaking to one or more persons when you wish to show them respect.

6. While tU--depending on the circumstance--may show disrespect and Ap obvious respect, tum is more or less neutral. It is not per se disrespectful, although professional people (for example, doctors, teachers, officers) and occasionally even an elderly and/or venerated servant should be and will expect to be addressed as "Ap."

7. The educated classes often use Ap with children, probably--since children mimic so much--to get them used to using it with grown-ups.

8. Ap is sometimes confusingly used instead of vO (plural = "they") to show respect to a third person. Only the context will tell you whether you are being addressed or someone else is being referred to!

9. Even when tum and Ap refer to only one person they are regarded as grammatically plural, and words modifying them (e.g., adjectives) or controlled by them (e.g., verbs) will be plural.

### 4-D The present tense of the verb HOnA (to be)

| Person | Singular | | | Person | Plural | | |
|---|---|---|---|---|---|---|---|
| | | | | 2nd | (tum) | HO | (you are) |
| 1st | (mãĨ) | HŨ | (I am) | 1st | Ham | Hãĩ | (we are) |
| 2nd | tU | Hai | (you are) | 2nd | Ap | | (you are) |
| 3rd | vO | | (he/she/it is) | 3rd | vO | | (they are) |

1. The infinitive (or "to"-) form of the verb in Urdu always ends in -nA. This is the form found in dictionaries.

2. There are four forms of the present tense of HOnA (to be)--which is irregular, as this verb so often is in other languages. (Cf. English, "be, am, is, are.")

3. These same forms, given here and used in this lesson as substantive verbs (meaning "to exist as"), also recur in many tenses yet to be learned where they function as auxiliary (that is, helping) verbs.

### 4-E Statements, questions and negatives with the present tense of HOnA (to be)

| | |
|---|---|
| mãĨ tAlib-ilm HŨ | I'm a student. |
| mãĨ nars HŨ | I'm a nurse. |
| mãĨ DAkTar naHĨ HŨ | I'm not a/the doctor. |

| | |
|---|---|
| kyA tU mAlI Hai? | Are you a/the gardener? |
| jI-naHĨ, mãĩ mAlI naHĨ HŨ | No sir/ma'am, I'm not a/the gardener. |
| tU naokar Hai? | Are you a/the servant? |
| jI-HÃ, mãĩ naokar HŨ | Yes, sir/ma'am, I'm a/the servant. |
| kyA vO bairA Hai? | Is he a/the waiter/bearer? |
| jI-naHĨ, vO KAnsAmÃ Hai | No sir/ma'am, He's a/the cook. |
| kyA yi DAk-vAlA Hai? | Is this the mailman? |
| jI-HÃ, vO DAk-vAlA Hai | Yes sir/ma'am, He's the mailman. |
| Ham tAlib-ilm Hãĩ | We are students. |
| Ham ustAd naHĨ Hãĩ-- tAlib-ilm Hãĩ | We aren't teachers, we're students. |
| tum KAnsAmÃ HO? | Are you a/the cook? |
| jI-HÃ, mãĩ KAnsAmÃ HŨ | Yes sir/ma'am, I'm a/the cook. |
| tum dhObI HO? | Are you a/the laundryman? |
| jI-naHĨ, mãĩ dhObI naHĨ HŨ--mazdUr HŨ | No sir/ma'am, I'm not the laundryman, I'm a day-laborer. |
| Ap pAdrI Hãĩ? | Are you a Christian minister? |
| kyA Ap ustAnI Hãĩ? | Are you a (woman) teacher? |
| janAb, Ap DAkTar Hãĩ? | Sir, are you a/the doctor? |
| vO DAkTar sAHib Hãĩ | He is the doctor. |
| yi maolvI sAHib Hãĩ | This is the Muslim minister. |
| vO kaon Hãĩ? | Who are they? |
| vO naokar Hãĩ | They're servants. |
| kyA mEm-sAHiba nars Hãĩ? | Is madam (= Mrs.) a nurse? |
| jI-naHĨ, vO nars naHĨ-- DAkTar Hãĩ | No sir/ma'am, She's not a nurse, She's a doctor. |

1. The words mAlI (gardener), dhObI (laundryman), pAdrI (Christian minister) and maolvI (Muslim minister) end in the sound /I/ and therefore appear to be feminine. They are actually masculine, however, and hence do not inflect for the simple plural.

2. KAnsAmÃ (cook), another masculine noun, is not inflected for the simple plural.

3. Even though the negative naHĨ (no/not) is a combination of na (not) and Hai (is), it is used with other persons besides the 3rd singular. Hence, naHĨ HŨ (I am not), naHĨ Hãĩ (They are not). When it occurs in the 3rd person singular Hai is not usually added, unless some special em-

phasis is desired. So, in the last sentence, vO nars naHĨ (She's not a nurse).

4. sAHib is both an "important man"--such as one would address as "Sir," and is thus used alone or independently--and also a suffix of respect or honor, attached to such words as DAkTar, ustAd, pAdrI or maolvI. It is thought of as plural in the same sense that "Ap" is, even when used of one person, and therefore takes the plural verb Hãĩ (are = is). In some situations sAHib may also mean "husband" or "man-of-the-house." The feminine form of this word as a suffix is sAHiba.

5. Many people use the suffix sAHib or sAHiba with the English titles misTar (Mr.), misaz (Mrs.) and mis (Miss)--for example, misTar vAkar sAHib, misaz jAnsan sAHiba or mis grIn sAHiba. They even go so far as to omit the English title (for example, misTar) and just use the surname plus the Urdu suffix of respect; so, vAkar sAHib. (Cf. ismit sAHib in Lesson 3-A-1.)

6. When using sAHib or sAHiba to speak directly to a person, the suffix jI is often added. So, sAHib-jI, DAkTar sAHib-jI, mEm-sAHiba-jI, mis-sAHiba-jI.

7. janAb is also used as a title of direct address equivalent to sAHib in the sense of "Sir," "Mister."

8. One does not call oneself a sAHib, as this would be regarded as immodest and ludicrous. Let others call you that--if they wish!--and you reserve it for others of sufficient rank to merit it.

### 4-F The positive form of adjectives

| | |
|---|---|
| yi acchA KAnsAmÃ Hai | This (= He) is a good cook. |
| yi acchE tAlib-ilm Hãĩ | These (= They) are good students. |
| vO acchI kitAb Hai | That (= It) is a good book. |
| vO acchI kitAbẼ Hãĩ | Those (= They) are good books. |
| yi baRA tAlA Hai | This is a big lock. |
| vO baRE kamrE Hãĩ | Those are big rooms. |
| yi baRI tasvIr Hai | This is a big picture. |
| yi baRI tasvIrẼ Hãĩ | These are big pictures. |
| vO chOTA darvAza Hai | It's a small door. |
| yi chOTE kalam Hãĩ | These are small pens. |
| vO chOTI kursI naHĨ | That's not a small chair. |
| kyA vO chOTI almArI Hai? | Is it a small cupboard? |
| yi pÃc sufEd pinsalẼ Hãĩ | These (= Here) are five white pencils. |
| vO sufEd parda Hai | That is a white curtain. |
| yi KUbsUrat pardE Hãĩ | These are pretty curtains. |
| vO KUbsUrat tasvIrẼ Hãĩ | Those (= They) are pretty pictures. |

1. There are two general kinds of adjectives in Urdu:

(a) Those ending in the sound /A/ (masculine singular) which change to /E/ for masculine plural and /I/ for feminine singular and plural.
(b) Those ending in any other sound. These do not change but stay the same for both genders, singular and plural. sufEd (white) and KUb-sUrat (pretty) are two examples of this type of adjective.

2. Any exceptions to these two types will be pointed out when introduced in the course.

3. In the usual order of words the adjective comes just before the noun it qualifies, as in the examples above. When it comes in other positions these will be explained as they are encountered.

4. Because it is difficult to learn the gender of nouns in isolation, from this lesson onward in the vocabulary lists an adjective of the A/E/I type will be given with each noun to enable you to remember the gender more easily. You should not, for example, just learn mAlI (gardener), but acchA mAlI (good gardener) so that when you think of the word mAlI the ending of acchA (-A) will also come to mind and you will recall that mAlI (in spite of its ending) is masculine.

### 4-G The adverbs sirf (only, merely, just) and bhI (too, also, either)

| | |
|---|---|
| sirf tIn baRE kamrE Hãĩ | There are only three big rooms. |
| sirf cAr chOTI mEzẼ Hãĩ? | Are there only four little tables? |
| kyA sirf pÃc tAlib-ilm Hãĩ? | Are there only five students? |

1. The adverb sirf (only, merely, just) places a restriction or limitation on a thing, ruling out the possibility of any more or other.

| | |
|---|---|
| mãĩ naokar HŨ | I'm a servant. |
| vO bhI naokar Hai | He's a servant, too. |
| Ap ustAd Hãĩ? | Are you a teacher? |
| kyA vO bhI ustAd Hãĩ? | Are they teachers, too? |
| mãĩ tAlib-ilm HŨ | I'm a student. |
| kyA Ap bhI tAlib-ilm Hãĩ? | Are you a student, too? |
| vO DAkTar Hãĩ | He's a doctor. |
| mEm-sAHiba bhI DAkTar Hãĩ | Madame (= Mrs.) is a doctor, too. |
| mis jaiksan nars naHĨ (Hãĩ) | Miss Jackson isn't a nurse. |
| mis fAsTar bhI nars naHĨ (Hãĩ) | Miss Foster isn't a nurse, either. |

2. The adverb bhI when added to a word means something additional:

(a) in the sense of "too, also," when positive; and
(b) in the sense of "either," when negative.

3. It is important to note which element of the sentence is receiving

the additional emphasis. For example,

| | |
|---|---|
| mãĨ bhI tAlib-ilm HŨ | I, too (as well as someone else who has been mentioned), am a student. |
| mãĨ tAlib-ilm bhI HŨ | I'm a student also (as well as something else, for example, nurse or doctor). |

4. Incidentally, although several professions have been given in this lesson, it has not been possible to include a simple, unambiguous term for "housewife" which a woman could use to refer to herself. Such a "profession" would have to be described in terms of what she does ("takes care of the home," "looks after the children," etc.); and this would involve more complicated grammatical structures than the student has at her disposal this early in the course.

## 4-H Vocabulary for Lesson Four

| | |
|---|---|
| acchA/E/I | good, fine, all right, O.K. |
| Ap | you (plural, polite) |
| (acchA) bairA (m) | (good) waiter, bearer |
| baRA/E/I | big, large, chief, important, senior, main; older, oldest; very (adv.[colloquial]) |
| bhI | too, also, either |
| cAr | four (4) |
| chOTA/E/I | little, small, junior, minor; younger, youngest |
| (acchA/I) DAkTar (m/f) | (good) doctor |
| (acchA) DAk-vAlA (m) | (good) mailman, postman |
| (acchA) dhObI (m) | (good) laundryman, washerman |
| Ham | we |
| janAb | sir (occasionally, madame) |
| (baRA) KAnsAmA (m) | (chief/main) cook |
| KUbsUrat | pretty, beautiful, attractive |
| mãĨ | I |
| (acchA) mAlI (m) | (good) gardener |
| (baRA) maolvI (m) | (head/chief) Muslim minister |
| (chOTA) mazdUr (m) | (small) day-laborer, unskilled workman |
| (acchI) mEm-sAHiba (f) | (good) lady-of-the-house, madame (= Mrs.) |
| mis | (the English title) "Miss" |
| misaz | (the English title) "Mrs." |
| misTar | (the English title) "Mr." |

| | |
|---|---|
| (acchA) naokar (m) | (good) servant |
| (acchI) nars (f) | (good) nurse |
| pÃc | five (5) |
| (acchA) pAdrI (m) | (good) Christian minister |
| (chOTA) parda (m) | (small) curtain, drape |
| (baRE) sAHib (m) | (important) gentleman; sir; husband; man-of-the-house |
| sAHib(a) | (suffix of respect, honor) |
| sirf | only, merely, just |
| sufEd | white |
| (baRI) tasvIr (f) | (big) picture, photo |
| tIn | three (3) |
| tU | you (singular) |
| tum | you (plural, ordinary) |
| vO | he, she, it, they |

## 4-I Conversational review

(to be done with the teacher -- do not translate)

1. Pronounce each of the 23 nouns given in the Vocabulary of Lesson 3--shown with the symbol (f) or (m)--with an appropriate singular adjective chosen from the following: acchA/acchI, baRA/baRI or chOTA/chOTI. For example,

chOTI ãgIThI; baRA darvAza; etc.

2. Repeat exercise 1, using an appropriate plural adjective chosen from the following: acchE/acchI, baRE/baRI or chOTE/chOTI. For example,

baRE kamrE; acchI almArIÃ; etc.

3. Repeat exercise 2 by prefixing the number dO, tIn, cAr or pÃc to each phrase. For example,

dO baRI dIvArẼ; cAr chOTE kamrE; etc.

4. Pronounce each of the 15 nouns given in the vocabulary of this lesson--shown by the symbol (f) or (m)--with the number dO, tIn, cAr or pÃc and an appropriate plural adjective. For example,

tIn acchE DAkTar; cAr acchI narsẼ; pÃc KUbsUrat tasvIrẼ; etc.

5. Answer the question vO kaon Hai/HãĨ? with each of the following: DAkTar sAHib, DAk-vAlA, dhObI, KAnsAmÃ, mAlI, maolvI sAHib, mazdUr, mEm-sAHiba, mis grIn sAHiba, nars sAHiba, naokar, pAdrI sAHib, tAlib-ilm, ustAd sAHib, ustAnI sAHiba. The teacher can ask the question and give the clue--in ( ), in Urdu, not in English--while the student replies with the full answer. For example,

T. vO kaon Hai? (dhObI)
S. vO dhObI Hai

6. Carry on the following "conversation", using in turn each of the professions given: DAkTar, DAk-vAlA, nars, maolvI, pAdrI, tAlib-ilm, ustAd, ustAnI. For example,

T. to S.1 Ap kaon HãĨ? (DAkTar)
S.1 maĨ DAkTar HŨ
T. to S.2 vO kaon HãĨ?
S.2 vO DAkTar HãĨ
T. to S.3 sirf vO DAkTar HãĨ?
S.3 jI-naHĨ, mãĨ bhI DAkTar HŨ
T. to S.4 kyA Ap bhI DAkTar HãĨ? (DAk-vAlA)
S.4 jI-naHĨ, mãĨ DAkTar naHĨ HŨ--DAk-vAlA HŨ

Then start the series over again, beginning with DAk-vAlA for the next four students. Continue this until all of the professions are practiced.

7. Use each of the professions given below in the patterns shown, making the positive statement and then turning it into the negative: DAkTar, DAk-vAlA, dhObI, KAnsAmÃ, mAlI, maolvI, mazdUr, naokar, nars, pAdrI, tAlib-ilm, ustAd, ustAnI. For example,

T. DAkTar
SS. (all students) Ham DAkTar HãĨ
T. "naHĨ"
SS. Ham DAkTar naHĨ HãĨ

In this kind of choral response as the speed is increased the teacher may mix up the professions, not using them in the exact order given above.

8. Practice the conjugation of HOnA (to be) around the class in the following sequence, using as many of the professions mentioned in exercise 7 as are appropriate to the size of the class. For example,

T. mãĨ naokar HŨ
S.1 tU naokar Hai?
S.2 vO naokar Hai
S.3 Ham naokar HãĨ
S.4 tum naokar HO?
S.5 Ap naokar HãĨ?
S.6 vO naokar HãĨ

T. mãĨ DAk-vAlA HŨ
etc.

# LESSON FIVE

## 5-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /kh/ and /K/ (15/23)

yi khA lI Hai? (Have you [he/she/they] eaten it?)
yi KAlI Hai? (Is this empty?)

2. Contrasting /K/ and /H/ (23/25)

yi Kam HãĨ (These are bent/crooked/curved.)
yi Ham HãĨ (These are we = Here we are!)

KargOS suntA Hai (The rabbit hears.)
Har gOS suntA Hai (Every ear hears/can hear.)

3. Contrasting /ai/ and /ãĨ/ (43/44)

yi kyA Hai? (What is this?)
yi kyA HãĨ? (What are these?)

vO gaI Hai (She has gone.)
vO gaI HãĨ (They [women] have gone.)

mai pItA HŨ (I drink wine.)
mãĨ pItA HŨ (I drink [it].)

## 5-B The postposition kA/kE/kI (of) to make adjectives

| | |
|---|---|
| yi DAkvAlE kA kalam Hai | This is the mailman's pen. |
| vO chOTE kamrE kA darvAza Hai | That is the door of the small room. |
| yi darvAzE kI cAbI Hai | This is the key to (lit., of) the door. |
| yi DAkTar sAHib kI pinsal Hai | This is the doctor's pencil. |
| kyA yi mis-sAHibA kA naokar Hai? | Is this the "Miss Sahiba's" servant? |
| yi naokar kI laRkI Hai | This is the servant's girl. |
| vO naokar kA laRkA Hai | That is the servant's boy. |
| yi ustAd sAHib kA bacca Hai | This is the teacher's son/child. |
| vO ustAnI kE baccE HãĨ | They are the lady teacher's sons/children. |
| vO ustAdÕ kI kursIÃ HãĨ | Those are the teachers' chairs. |
| yi naokarÕ kE laRkE HãĨ | These are the servants' boys. |
| vO naokarÕ kI laRkIÃ HãĨ | Those are the servants' girls. |
| kyA yi tAlib-ilmÕ kE kamrE HãĨ? | Are these the students' rooms? |

| | |
|---|---|
| yi baRE darvAzÕ kI cAbIÃ naHĨ HãĨ | These aren't the keys to (lit., of) the big doors. |
| vO chOTI khiRkIÕ kE pardE naHĨ HãĨ | Those aren't the curtains for (lit., of) the little windows. |

1. When kA, kE or kI is added to a word it turns that word into an adjective, describing or showing a special--often possessive--relationship with the following word or phrase. This is true for both persons and things.

2. Its use is often equivalent to the English "of", although as the examples above show "to," "for" and "-'s" (possessive) are sometimes more idiomatic renderings than "of."

3. Whereas in English "of" is a preposition, kA/kE/kI--as is generally the case in Urdu--is a postposition, that is, it comes after the word which it changes into an adjective. So, DAkvAlE kA kalam is literally "mailman ←of ←pen" = pen of (the) mailman = (the) mailman's pen. Here it can be clearly seen that "mailman" which is normally a noun becomes "mailman's," an adjective showing relationship or possession and giving the detail as to "whose pen" it is.

4. The noun (or word) that kA/kE/kI turns into an adjective is changed--that is, inflected--according to the following pattern:

For singular

(a) Masculine words ending in /A/ or /a/ change to /E/. For example, DAkvAlA →DAkvAlE; kamra →kamrE. Note that the suffix -sAHiba is not inflected to -sAHibE. So, mis-sAHiba kA naokar (the Miss Sahiba's servant).

(b) Masculine words ending in any other sound and all feminine words remain unchanged. For example, naokar → naokar; ustAnI →ustAnI.

For plural

(c) Masculine words ending in /A/ or /a/ change to /Õ/. For example, darvAza →darvAzÕ.

(d) Masculine words ending in any other sound and all feminine words add Õ. For example, ustAd →ustAdÕ; naokar → naokarÕ; tAlib-ilm →tAlib-ilmÕ; khiRkI →khiRkIÕ.

5. The postposition used, whether kA, kE or kI, must agree in gender and number with the word or phrase which it qualifies or describes, that is, with what follows it. For example, naokar kA laRkA (the servant's boy); naokar kI laRkI (the servant's girl); naokar kE laRkE (the servant's boys); naokar kI laRkIÃ (the servant's girls).

6. When adjectives or other qualifying words which are inflectable--that is, end in /A/, /E/ or /I/--are used in a phrase before kA/kE/kI they are inflected according to the following pattern:

(a) Adjectives ending in /A/ change to /E/ before /E/ or /Õ/. For example, chOTA becomes chOTE kamrE kA; baRA becomes baRE darvAzÕ kI.

(b) Adjectives ending in /I/ or any other sound (e.g., sufEd, "white") do not change. So, chOTI remains chOTI khiRkIÕ kE.

7. laRkA and laRkI may mean both "boy" and "son" or "girl" and "daughter", respectively, depending on the context.

8. Even though bacca (the masculine form) means a son or male child, it

is often used in the plural--baccE--for "children" in general, of either sex, particularly if they are mixed. Only when one wants to be specific or is obviously talking about female children would one use baccI/baccIÃ: and even then there are more common words available (see Lesson 7).

### 5-C The demonstrative adjectives yi (this, these) and vO (that, those)

| | |
|---|---|
| yi tasvIr chOTI Hai | This picture is small. |
| vO tasvIr KUbsUrat Hai | That picture is pretty. |
| yi tasvIr bhI KUbsUrat Hai | This picture is pretty, too. |
| vO AdmI kaon Hai? | Who is that man? |
| vO misTar vAkar Hãĩ | That's (= He's) Mr. Walker. |
| vO aorat kaon Hai? | Who is that woman? |
| vO misaz jAnsan sAHiba Hãĩ | That's (= She's) Mrs. Johnson. |
| yi laRkA baRA Hai | This boy is big. |
| vO laRkA miHnatI Hai | That boy is hard-working/industrious |
| vO AdmI sust Hai | That man is lazy. |
| vO almArI ŨcI Hai | That cupboard is high/tall. |
| yi kitAb dilcasp Hai | This book is interesting. |
| yi rasAla bhI dilcasp Hai | This magazine is interesting, too. |
| vO rasAla dilcasp naHĨ | That magazine is not interesting. |
| yi kitAbẼ baHut acchI Hãĩ | These books are very good. |
| vO KAnsAmÃ baHut acchA Hai | That cook is very fine. |
| vO kAm baHut acchA Hai | That work is very good. |
| yi kAm acchA naHĨ | This work is not good. |
| vO laRkE baHut HOSyAr Hãĩ | Those boys are very smart. |

1. The demonstrative words yi and vO, previously learned as pronouns--and twice so used above (with "misTar vAkar" and "misaz jAnsan")--also function as adjectives. The same distinction for nearness (yi) and remoteness (vO) is observed (cf. Lesson 3-E-1). The same forms are used for both singular and plural. So,

| | |
|---|---|
| yi tasvIr (this picture) | yi kitAbẼ (these books) |
| vO KAnsAmÃ (that cook) | vO laRkE (those boys) |

2. The ordinary adjectives in the examples given above follow the words which they describe (cf. Lesson 4-F-3), just as predicate adjectives do in English. Note the difference that this word order makes in the meaning:

| | |
|---|---|
| yi tasvIr KUbsUrat Hai | This picture is pretty. |
| yi KUbsUrat tasvIr Hai | This is a pretty picture. |

| | |
|---|---|
| yi kitAb dilcasp Hai | This book is interesting. |
| yi dilcasp kitAb Hai | This is an interesting book. |
| vO laRkA baRA Hai | That boy is big. |
| vO baRA laRkA Hai | That (= He) is a/the big boy. |
| yi laRkI chOTI Hai | This girl is little. |
| yi chOTI laRkI Hai | This is a/the little girl. |

3. In these cases, where the adjective follows rather than precedes the word it qualifies, it is complementary; that is, it completes (or "complements") the word or phrase which it describes.

4. The adjective baRA (large, big) when applied to "boy" in this context could mean "older, oldest"--depending on the situation--just as chOTA (if similarly used) could mean "younger, youngest."

5. The word baHut (much, many, very) is both an adjective and an adverb and intensifies the meanings of the adjectives here. So, not just acchI (good) but baHut acchI (very good), and not just HOSyAr (smart, clever, bright) but baHut HOSyAr (very smart, clever, bright).

### 5-D The inflected forms of yi, vO, kyA and kaon

| | |
|---|---|
| yi kitAb kis kI Hai? | Whose book is this? |
| yi us laRkE kI kitAb Hai | It's that boy's book. |
| yi kis darvAzE kI cAbI Hai? | Which door is this the key to (lit., of)? |
| yi us chOTE darvAzE kI cAbI Hai | This is the key to (lit., of) that small door. |
| vO kis kI battI Hai? | Whose lamp/light is that? |
| vO is aorat kI battI Hai | It's this woman's lamp/light. |
| us AdmI kA nAm kyA Hai? | What is that man's name? |
| us AdmI kA nAm misTar jAn Hai | That man's name is Mr. John. |
| yi kis kE kAGaz HãĨ? | Whose papers are these? |
| vO is laRkI kE kAGaz HãĨ | They are this girl's papers. |
| yi kamrE kin kE HãĨ? | Whose rooms are these? |
| yi un tAlib-ilmÕ kE kamrE HãĨ | They are those students' rooms. |
| yi kin kamrÕ kI tasvIrẼ HãĨ? | Which rooms are these pictures for (lit., of = do they belong to)? |
| vO in tIn chOTE kamrÕ kI tasvIrẼ HãĨ | They are pictures for (lit., of = belonging to) these three small rooms. |
| in aoratÕ kA kyA kAm Hai? | What do these women do (lit., What is the work of these women)? |

| | |
|---|---|
| yi aoratẼ un laRkIÕ kI ustAnIÃ HãĨ | These women are those girls' teachers. |

1. yi, vO, kyA and kaon can be turned into adjectives by the addition of kA/kE/kI. However, when they are followed--either immediately (as, kis kI) or in a series (as, us laRkE kI)--by kA/kE/kI, they change their form, that is, are inflected. So, we cannot say, "vO kI" but "us kI", nor "kyA/kaon kI" but "kis kI," etc.

2. kyA (what?) and kaon (who?) use the same inflected forms, kis (singular) and kin (plural).

3. kyA, previously used as an interrogative pronoun or question word, appears here also as an interrogative adjective. For example, in aoratÕ kA kyA kAm Hai? (lit., What work of these women is? = What do these women do?) The sentence with "name" could also have been given as, us AdmI kA kyA nAm Hai? (What is that man's name?)

4. The inflectional changes of this section can be summarized thus:

| Uninflected form | Meaning | Inflected form | |
|---|---|---|---|
| | | Sing. | Plur. |
| yi | this, these | is | in |
| vO | that, those | us | un |
| kyA | what | kis | kin |
| kaon | who | kis | kin |

### 5-E The inflected personal pronouns

| | |
|---|---|
| yi mErI kitAb Hai | This is my book. |
| yi mErA rasAla Hai | This is my magazine. |
| yi mErE kalam HãĨ | These are my pens. |
| kyA vO tErA nAm Hai? | Is that your name? |
| yi tErE kAGaz HãĨ | These are your papers. |
| yi tErI pinsal naHĨ | This isn't your pencil. |
| kyA vO us kI laRkIÃ HãĨ? | Are they his/her girls? |
| vO us kA ustAd Hai | He is his/her teacher. |
| yi us kE tAlib-ilm HãĨ | These are his/her students. |
| kyA yi us kA pata Hai? | Is this his/her address? |
| us kI tasvIr baRI pyArI Hai | His/her picture is very cute/sweet. |
| yi HamArA mAlI Hai | This is our gardener. |
| yi HamArE tIn chOTE baccE HãĨ | These are our three small sons (or, children). |
| vO HamArI cAbIÃ naHĨ HãĨ | Those are not our keys. |

| | |
|---|---|
| kyA yi tumHArA kAm Hai. | Is this your job (or, work)? (Also, Did *you* do this?) |
| yi tumHArE baRE sufEd pardE HãĨ | These are your large white curtains. |
| kyA vO tumHArI laRkI Hai? | Is she your girl? |
| yi tumHArI kApI naHĨ | This isn't your notebook. |
| Ap kI kitAb kA nAm kyA Hai? | What is the name of your book? |
| kyA yi Ap kI baccI Hai? | Is this your (little) girl? |
| yi Ap kA kAm Hai | This is your job (or, work, assignment) |
| kyA yi dO HOSyAR laRkE Ap kE HãĨ? | Are these two smart/bright boys yours? |
| Ap kA kAGaz taiyAr Hai | Your paper (or, document) is ready. |
| yi mErA kalam Hai aor vO Ap kA | This is my pen and that's yours. |
| yi mErA kalam Hai lEkin vO Ap kA | This is my pen but that's yours. |
| kyA yi Ap kE laRkE laRkIÃ HãĨ? | Are these your boys and girls? |
| yi un kI tasvIr Hai | This is their picture. |
| yi bhI un kI tasvIrẼ HãĨ | These are their pictures, too. |
| kyA yi un kA darvAza Hai? | Is this their door? |
| jI-naHĨ, yi un kA darvAza naHĨ | No sir/ma'am, This isn't their door. |
| vO un kA rasAla Hai | That's their magazine. |
| un kA kamra taiyAr Hai | Their room is ready. |
| yi un kE cAr acchE kamrE HãĨ | These are their four good rooms. |

1. The adjectival postposition kA/kE/kI may be added to personal pronouns to turn them into possessives. When this happens, however, certain changes take place in the 1st and 2nd persons. For example, we cannot say mãĨ kA or tU kE. The chart below gives the changes along with the complete declension of possessive pronouns.

| Person | Singular | | Plural | |
|---|---|---|---|---|
| 1st | mErA/E/I | (my, mine) | HamArA/E/I | (our, ours) |
| 2nd | tErA/E/I | (your, yours) | tumHArA/E/I | (your, yours) |
| | | | Ap kA/kE/kI | (your, yours) |
| 3rd | us kA/kE/kI | (his, her, its;<br>his, hers) | un kA/kE/kI | (their, theirs) |

2. These possessives may occur as both adjectives and pronouns, although which they are is determined by word order, that is, by their position in the sentence. For example,

| | |
|---|---|
| yi mErA lAl kalam Hai | This is my red pen. (Adjective) |
| yi lAl kalam mErA Hai | This red pen is mine. (Pronoun) |
| vO us kA kAm Hai | That's his/her work. (Adjective) |
| vO kAm us kA Hai | That work is his/hers. (Pronoun) |

3. baRA/E/I, learned in the previous lesson as an adjective, may occasionally--due to the influence of Panjabi--function as an adverb in the sense of "very, extremely." So, us kI tasvIr baRI pyArI Hai (His/Her picture is very cute/sweet). This use of baRA/E/I is frowned upon by Urdu language "purists" who would prefer the adverb baHut instead. However, it is a colloquialism which should be recognized when heard

4. When parallel clauses occur with the same or similar subjects, the second verb (and even the second mention of the subject) can be omitted since the missing words are clearly implied. Note the following two sentences (taken from above), with the implied words in brackets and not normally repeated:

yi mErA kalam Hai aor vO Ap kA (kalam Hai)
Not needed
yi mErA kalam Hai lEkin vO Ap kA (kalam Hai)

5. When an adjective modifies two or more nouns referring to persons of different genders, the adjective is normally made masculine plural and the verb will agree with it. So, the sentence above:

| | |
|---|---|
| kyA yi Ap kE laRkE laRkIÃ HãĨ? | Are these your boys and girls? |

The "and" is supplied in the translation though it is not used in Urdu.

6. It is possible for a word to be qualified by more than one adjective. When these adjectives come before the noun they describe they usually occur in the following order:

| Possessive | Number | Intensity/size | Quality | Color | Noun |
|---|---|---|---|---|---|
| HamArE | tIn | chOTE | - | - | baccE |
| tumHArE | - | baRE | - | sufEd | pardE |
| - | dO | - | HOSyAr | - | laRkE |
| un kE | cAr | - | acchE | - | kamrE |

## 5-F Vocabulary for Lesson Five

| | |
|---|---|
| (acchA) AdmI (m) | (good) man; person |
| aor | and; more |
| (acchI) aorat (f) | (good) woman |
| Ap kA/kE/kI | your, yours (plural, polite); you |
| (chOTA) bacca (m) | (little) son, boy; child; the young (of an animal) |
| (chOTI) baccI (f) | (little) daughter, girl |

| | |
|---|---|
| baHut | much, many, a lot; very |
| dilcasp | interesting |
| HamArA/E/I | our, ours; us |
| HOSyAr | smart, bright, clever, intelligent |
| in | these |
| is | this |
| kA/kE/kI | of; belonging to |
| (baRA) kAm (m) | (big) job, work, assignment |
| kin | whose, which (plural) |
| kis | whose, which (singular) |
| lAl | red |
| (baRA) laRkA (m) | (big) boy, son |
| (baRI) laRkI (f) | (big) girl, daughter |
| lEkin | but; nevertheless |
| mErA/E/I | my, mine; me |
| miHnatI | hard-working, industrious |
| (mErA) nAm (m) | (my) name |
| (us kA) pata (m) | (his/her) address; information (about him/her/it) |
| pyArA/E/I | cute, sweet, dear, lovely, darling |
| (chOTA) rasAla (m) | (small) magazine |
| sust | lazy |
| taiyAr | ready, prepared |
| tErA/E/I | your, yours (singular); you |
| tumHArA/E/I | your, yours (plural, ordinary); you |
| ŨcA/E/I | high, tall |
| un | those; they |
| un kA/kE/kI | their, theirs; them |
| us | that; he, she, it |
| us kA/kE/kI | his, her, its; his, hers; him, her, it |

## 5-G Conversational review

(to be done with the teacher -- do not translate)

1. Carry on the following dialogue, using (in turn) each of these words:

ãgIThI, almArI, battI, kitAb, kursI, laRkI, mEz, pinsal, tasvIr. For example,

T. yi/vO kis kI ãgIThI Hai?
S. vO us AdmI kI agIThI Hai

In their replies students should vary the answers to include other appropriate words besides "AdmI."

2. Carry on the following dialogue, using (in turn) each of these words: bacca, kAGaz, kalam, kamra, kAm, laRkA, nAm, rasAla. For example,

T. yi/vO kis kA bacca Hai?
S. vO us aorat kA bacca Hai

Use other words besides "aorat" for some of your answers.

3. Use the following words, turn by turn, according to the pattern given: battI, cAbI, chat, dIvAr, farS, khiRkI, parda, tAlA.

T. kyA yi us kamrE kI battI Hai?
S. jI-naHĨ, yi us kamrE kI battI naHĨ--is kamrE kI Hai

4. Repeat exercise 3, using the same pattern but the nouns in the plural. Omit the words chat and farS.

5. Use inflected plurals of the following nouns to answer the question, yi kin kA kAm Hai? bairÃ, DAkTar, DAkvAlA, dhObI, KAnsAmÃ, mAlĨ, maolvI, mEm-sAHiba, naokar, nars, pAdrI, tAlib-ilm, ustAd, ustAnI. For example,

T. yi kin kA kAm Hai? (DAkTar)
S. yi DAkTarÕ kA kAm Hai

6. Turn by turn around the class practice using from the following lists appropriate adjectives with the nouns given, according to the pattern shown.

| | |
|---|---|
| ADJECTIVES: acchA/E/I, baRA/E/I, chOTA/E/I, dilcasp, HOSyAr, KUbsUrat, lAl, miHnatI, pyArA/E/I, sufEd, sust, taiyAr, ŨcA/E/I | NOUNS: chat, darvAza, dIvAr, kÃGaz, kamra, kitAb, kursI, laRkA, laRkI, mazdUr, mEz, rasAla, tasvIr |

yi __________ darvAza Hai

7. Repeat exercise 6 with the adjectives in complementary position. For example,

yi darvAza __________ Hai

8. Repeat exercise 6 with the adjectives in complementary position and the nouns in the plural. For example,

yi darvAzE __________ Hãĩ

9. Holding up or pointing to each of the following items--using plurals also, if available--the teacher should ask these questions (in turn) of each student: cAbI, kAGaz, kalam, kitAb, kursI, mẼz, pinsal, rasAla, tasvIr.

T. kyA yi/vO Ap kA/kE/kI __________ Hai/Hãĩ?
S. jI-naHĨ, vO mErA/E/I __________ naHĨ--(vO) Ap kA/kE/kI Hai/Hãĩ

10. Go around the class turn by turn to drill the declension of the possessive adjectives and pronouns, using the following nouns in the pattern given: nAm, kitAb, cAbIĂ, kAGaz, kalam (plural), pata.

T. yi mErA nAm Hai
S.1 yi mErA nAm naHĬ--tErA Hai
S.2 yi tErA nAm naHĬ--us kA Hai
S.3 yi us kA nAm naHĬ--HamArA Hai
S.4 yi HamArA nAm naHĬ--tumHArA Hai
S.5 yi tumHArA nAm naHĬ--Ap kA Hai
S.6 yi Ap kA nAm naHĬ--un kA Hai
S.7 yi un kA nAm naHĬ--mErA Hai

T. yi mErI kitAb Hai
etc., etc.

# LESSON SIX

## 6-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /t/ and /d/ (5/6)

usE tars naHĨ AtA (He/She has no pity.)
usE dars naHĨ AtA (He/She doesn't know his/her [religious] lesson.)

is kamrE mẼ tarI naHĨ (There is no dampness in this room.)
is kamrE mẼ darI naHĨ (There is no rug in this room.)

tum us kI dum dEkhO (Look at its tail!)

2. Contrasting /d/ and /D/ (6/10)

yi dAl Hai (This is pulse/lentils; also, the letter "d".)
yi DAl Hai (This is a branch; also, the letter "D".)

3. Contrasting /t/ and /th/ (5/7)

aoratẼ sAt Hãĩ (There are seven women.)
aoratẼ sAth Hãĩ (The women are along.)

## 6-B The cardinal numbers "six" to "ten"

| 6 ۶ | 7 ۷ | 8 ۸ | 9 ۹ | 10 ۱۰ |
|---|---|---|---|---|
| chE | sAt | ATh | nao | das |

## 6-C Location shown by the words kaHÃ (where?), yaHÃ (here) and vaHÃ (there)

| | |
|---|---|
| Ap kA lAl kalam kaHÃ Hai? | Where is your red pen? |
| vO yaHÃ Hai | It's here (= Here it is.) |
| HamArI cAbIÃ kaHÃ Hãĩ? | Where are our keys? |
| vO yaHÃ Hãĩ, janAb | They're here, sir. |
| mErA rasAla kaHÃ Hai? | Where is my magazine? |
| pata naHĨ, janAb--vO vaHÃ naHĨ | I don't know (lit., There is no information), sir. It's not there. |
| tumHArI kApI yaHÃ Hai? | Is your notebook here (or, Do you have your notebook here)? |
| jI-naHĨ, vO vaHÃ Hai | No sir/ma'am, It's (over) there. |
| un kI ciTThIÃ kaHÃ Hãĩ? | Where are their letters? |
| janAb, un kI ciTThIÃ yaHÃ Hãĩ | Sir, their letters are (right) here. |

| | |
|---|---|
| zanAna HaspitAl kaHÃ Hai? | Where is the women's hospital? |
| vO vaHÃ Hai | It's (over) there. |
| bImAr laRkI kaHÃ Hai? | Where is the sick girl? |
| bImAr laRkI vaHÃ Hai | The sick girl is (over) there. |
| us kA aKbAr kaHÃ Hai? | Where is his/her newspaper? |
| us kA aKbAr yaHÃ Hai | His/Her newspaper is (right) here. |
| Ap kI pinsal aor kAGaz kaHÃ Hai? | Where is your pencil and paper? |

1. Most of the question words in Urdu begin with the sound /k/. So far, we have had kyA (what?), kaon (who?) and now kaHÃ (where?).

2. kaHÃ (a combination of kyA [or, kAHE]-what- and HÃ-place) is the commonly used adverb for asking the location of someone/something (where?).

3. Two related adverbs, yaHÃ (i.e., yi-this and HÃ-place) and vaHÃ (i.e., vO-that and HÃ-place) often answer that question. They may, however, be used in questions without kaHÃ--as in the above example with kApI (notebook).

4. The "place" which answers the question "where?" is mentioned instead of kaHÃ. As with kyA, word order normally puts the question word just before the verb.

5. Although the subject may be repeated in the answer--cf. the examples with ciTThIÃ (letters), bImAr laRkI (sick girl) and aKbAr (newspaper)--frequently it is replaced by the simple vO (he/she/it/they).

6. The last example above illustrates certain details about the agreement of words in Urdu:

(a) If two nouns are qualified by the same adjective, the adjective will agree with the noun nearest it. So, Ap kI pinsal aor kAGaz. Cf. the sentence given in Lesson 5-E-5.

(b) If two or more nouns referring to things are both the subject of the sentence, the verb will agree with the one nearest it. Again, note Lesson 5-E-5 for the situation where the nouns refer to persons.

### 6-D The postpositions mẼ (in, at), par (on, at) and (kE) pAs (next to, with, at) to show location

mẼ (in, at)

| | |
|---|---|
| DAkTar sAHib HaspitAl mẼ Hãĩ | The doctor is in (or, at) the hospital. |
| bImAr lOg HaspitAl mẼ Hãĩ | Sick people are in the hospital. |
| Ap kA laRkA mardAna kamrE mẼ Hai | Your boy/son is in the men's room (or, ward). |
| DAk-KAnE mẼ baHut lOg Hãĩ | There are lots of people in the post office. |
| KAnsAmÃ bAzAr mẼ Hai | The cook is in (or, at) the market-place. |

| | |
|---|---|
| kyA us almArI mẼ ATh kApIÃ Hãĩ? | Are there eight notebooks in that cupboard/bookcase? |
| jI-naHĨ, us almArI mẼ sirf chE kApIÃ Hãĩ | No sir/ma'am, there are only six notebooks in that cupboard. |
| mErI pinsal mErI jEb mẼ Hai | My pencil is in my pocket. |
| misaz grIn ghar mẼ naHĨ-- SaHr mẼ Hãĩ | Mrs. Green is not at home (lit., in the house)--She's in town (or, in the city). |

1. As a postposition, mẼ always follows the word which functions as its object and requires that object to be in the inflected form. So, not "yi kamra mẼ" but "is kamrE mẼ."

par (on, at)

| | |
|---|---|
| kis kI cAbI darI par Hai? | Whose key is on the rug? |
| tumHArA kAGaz farS par Hai | Your paper is on the floor. |
| kyA zanAna HaspitAl is saRak par Hai? | Is the women's hospital on this road? |
| kyA das kAlI kApIÃ us mEz par Hãĩ? | Are the ten black notebooks on that table? |
| us dIvAr par ghaRI Hai | There's a clock on that wall. |
| us kI dukAn is saRak par naHĨ | His shop isn't on this road. |
| DAkTar sAHib ghar par Hãĩ? | Is the doctor at home? |
| darvAzE par kaon Hai? | Who's at the door? |
| aKbAr farS par Hai | The newspaper is on the floor. |
| farS par aKbAr Hai | There's a newspaper on the floor. |

2. This postposition, too, always follows its object in the inflected form. So, not "yi saRak par" but "is saRak par" (on this road).

3. The last two examples above (with aKbAr, newspaper) show that definiteness or indefiniteness can often be conveyed by word order. In the first example the occurrence of aKbAr at the beginning of the sentence suggests that we know what is being talked about; hence, this known thing is definite or specific. (The same can be said of the example with das kAlI kApIÃ, ten black notebooks.) On the other hand, when farS par (on the floor) comes first and aKbAr comes in a less conspicuous position the idea of indefiniteness is conveyed. This is approximately equivalent to the indefinite phrase "There is . . . " in English.

(kE) pAs (next to, with, at)

| | |
|---|---|
| mErI kursI mEz kE pAs Hai | My chair is next to the table. |
| tumHArI kApI us nIlI kitAb kE pAs Hai | Your notebook is next to that blue book. |
| mãĩ un kE pAs HŨ | I'm with them (i.e., at their place). |

| | |
|---|---|
| Ap kI dukAn DAk-KAnE kE pAs Hai? | Is your shop next to the post office? |
| jI-HÃ, mErI dukAn DAk-KAnE kE pAs Hai | Yes sir/ma'am, My shop is next to the post office. |
| un kA naokar DAkTar kE pAs Hai | Their servant is at the doctor's. |
| us kE baccE kaHÃ Hãĩ? | Where are his/her children? |
| us kE baccE HamArE pAs Hãĩ | His/Her children are with us (i.e., in our company/keeping). |

4. (kE) pAs suggests that which is "next to" (hence, near or in close proximity to) something else. When used with the possessive pronouns (cf. Lesson 5-E-1) the kE of (kE) pAs is dropped since it is already included in the special endings of the inflected personal pronouns. Thus,

| | | |
|---|---|---|
| mErE | | mErE pAs |
| tErE | | tErE pAs |
| us kE | | us kE pAs |
| HamArE | + (kE) pAs = | HamArE pAs |
| tumHArE | | tumHArE pAs |
| Ap kE | | Ap kE pAs |
| un kE | | un kE pAs |

5. With (kE) pAs and some other postpositions (yet to be learned) the possessive pronouns just given may also function as objective pronouns. So, "un kE pAs" (with _them_) and "HamArE pAs" (with _us_).

## 6-E Possession shown by mẼ (in), (kE) pAs (next to) and kA/kE/kI (of)

### mẼ (in)

| | |
|---|---|
| is ghar mẼ sAt kamrE Hãĩ | This house has (lit., In this house there are) seven rooms. |
| Ap kE ghar mẼ baHut kamrE Hãĩ | Your house has a lot of rooms. |
| HamArE ghar mẼ thORE kamrE Hãĩ | Our house has (just a) few rooms. |
| Ap kE kamrE mẼ darI Hai? | Does your room have a rug? |
| un kE SaHr mẼ ATh skUl Hãĩ | Their city/town has eight schools. |
| tumHArE gAÕ mẼ skUl Hai? | Does your village have a school? |
| us bAzAr mẼ thORI dukAnẼ Hãĩ | There are (only) a few shops in that marketplace. |
| is daftar mẼ Ek mEz aor dO kursIÃ Hãĩ | This office has a table/desk and two chairs. |

1. mẼ in the above contexts--where it may be translated by "in"--clearly shows possession. It is particularly useful when the possessor is inanimate as here: ghar (house), kamra (room), SaHr (city/town), gAÕ (village), bAzAr (marketplace), daftar (office).

2. The English consonant cluster /sk/ in the word skUl (school) is dif-

ficult for some Urdu speakers to pronounce. Hence, they may "split" it and say "is-kUl." (Cf. p. 17, footnote #*.)

(kE) pAs (next to)

| | |
|---|---|
| Ap kA aKbAr mErE pAs Hai | I have your newspaper (lit., Your newspaper is next to me). |
| mErA nIlA kalam kis kE pAs Hai? | Who has my blue pen? |
| tErE pAs sirf Ek nIlA kalam Hai? | Do you only have one blue pen? |
| HamArE pAs chE lAl pinsalẼ Hãĩ | We have six red pencils. |
| un kI ciTThI tumHArE pAs Hai? | Do you have their letter? |
| Ap kE pAs ghaRI Hai? | Do you have a watch? |
| un kE pAs Ek fAltU kamra Hai | They have an extra (or, spare) room. |
| kyA tumHArE pAs bhI fAltU kamra Hai? | Do you also have an extra room? |

3. kE pAs--or with the possessive pronouns only pAs--which means literally "next to" or "near", is also used for possession, especially when the possessor is animate. Since it suggests having in one's control, grasp or use, often on a temporary basis, this idiom is reserved for the possession of things or animals. In this sense we do not "possess" or "own" people.

kA/kE/kI (of)

| | |
|---|---|
| is ghar kE sAt kamrE Hãĩ | This house has seven rooms (lit., There are seven rooms of this house). |
| is gAÕ kA sirf Ek DAk-KAna Hai | This village has only one post office. |
| us daftar kE dO darvAzE Hãĩ | That office has two doors. |
| mErE daftar kI pÃc khiRkIÃ Hãĩ | My office has five windows. |
| un kI tIn laRkIÃ Hãĩ | They have three girls. |
| Ap kI sirf Ek laRkI Hai? | Do you only have one girl? |
| HamArE Ek laRkI aor tIn laRkE Hãĩ | We have one girl and three boys. |
| us kI baRI izzat Hai | He/She is highly respected (lit., has great honor/respect). |

4. kA/kE/kI, as noted in Lesson 5-B-1, commonly implies "possession." It is required when the thing possessed is a person but may also be used for animals as well as things.

5. kA/kE/kI, as usual, agrees with the word it qualifies in gender and number. Hence, kE kamrE, kA DAk-KAna, kE darvAzE, kI khiRkIÃ, kI laRkIÃ, kI laRkI, kI izzat. This is true for things as well as people. However, if the persons are of mixed gender and number then the masculine plural is preferred. So, HamArE laRkI aor laRkE (cf. Lesson 5-E-5).

## 6-r Vocabulary for Lesson Six

| | |
|---|---|
| (acchA) aKbAr (m) | (good) newspaper |
| ATh | eight (8) |
| (chOTA) bAzAr (m) | (small) marketplace |
| bImAr | sick, ill |
| chE | six (6) |
| (mErI) ciTThI (f) | (my) letter, note |
| (Ap kA) daftar (m) | (your) office |
| (baRA) DAk-KAna (m) | (big/main) post office |
| das | ten (10) |
| (ŨcI) dukAn (f) | (tall/impressive) shop |
| fAltU | extra, spare |
| (baRA) gAÕ (m) | (large) village |
| (mErA) ghar (m) | (my) house, home |
| (mErI) ghaRI (f) | (my) watch, clock |
| (baRA) HaspitAl (m) | (large) hospital |
| (baRI) izzat (f) | (great) honor, respect |
| (tumHArI) jEb (f) | (your) pocket |
| kaHÃ | where? |
| kAlA/E/I | black |
| (acchE) lOg (m) | (good) people, folks |
| mardAna | men's |
| mẼ | in, at |
| nao | nine (9) |
| nIlA/E/I | blue |
| par | on, at |
| (kE) pAs | next to, with, at, by; to "have, own" |
| (baRA) SaHr (m) | (big) city, town |
| (chOTI) saRak (f) | (small) road , street |
| sAt | seven (7) |
| (mErA) skUl (m) | (my) school |
| thORA/E/I | few, little |

| | |
|---|---|
| vaHĂ | there, in that place |
| yaHĂ | here, in this place |
| zanAna | women's, ladies' |

## 6-G Conversational review

(to be done with the teacher -- do not translate)

1. Use the following words for "things" and "places" in asking and answering questions about location, connecting them with mÊ, par and (kE) pAs, as appropriate.

THINGS: ãgIThI, aKbAr, cAbI, ciTThI, ghaRI, kAGaz, kalam, kApI, kitAb, parda, pinsal, tAlA, tasvIr

PLACES: almArI, darI, darvAza, dIvAr, farS, kamra, khiRkI, kursI, mEz

Depending on the time and number of students, dozens of sentences can be made on this model. No two sentences should be alike; variety will reinforce the pattern. For example,

T. Ap kA aKbAr kaHĂ Hai?
S.1 mErA aKbAr almArI mÊ Hai
T. un kI ciTThI kaHĂ Hai?
S.2 un kI ciTThI kursI par Hai

Note: If any of these situations can be dramatized by acting them out in class, please do so--placing books, letters, pens, etc., here and there and then asking about them.

2. Use the same pattern as in exercise 1 and add the following adjectives where appropriate: acchA/E/I, baRA/E/I, chOTA/E/I, dilcasp, kAlA/E/I, KUbsUrat, lAl, nIlA/E/I, sufEd, ŬcA/E/I. For example,

T. Ap kA lAl kalam kaHĂ Hai?
S.1 mErA lAl kalam sufEd almArI mÊ Hai
T. mis _____ sAHiba kI kitAbÊ kaHĂ Hãĩ?
S.2 mis _____ sAHiba kI kitAbÊ chOTI mEz par Hãĩ

3. Use the following words for "people" (including plurals, where appropriate) and "places" in asking and answering questions about location, connecting them with mÊ, par and (kE) pAs, according to the pattern shown:

PEOPLE: bacca, DAkvAlA, dhObI, KAnsAmĂ, laRkA, laRkI, mAlI, ustAd

PLACES: bAzAr, daftar, DAk-KAna, dukAn, gAŎ, ghar, HaspitAl, SaHr, saRak, skUl

T. to S.1 Ap kA laRkA kaHĂ Hai?
S.1 mErA laRkA bAzAr mÊ Hai
T. to S.2 sirf us kA laRkA bAzAr mÊ Hai?
S.2 jI-naHĬ, mErA laRkA bhI bAzAr mÊ Hai
T. to S.3 misTar _____ kA dhObI kaHĂ Hai?
S.3 misTar _____ kA dhObI gAŎ mÊ Hai
T. to S.4 sirf misTar _____ kA dhObI gAŎ mÊ Hai?
S.4 jI-naHĬ, HamArA dhObI bhI gAŎ mÊ Hai
etc.

4. Use the following words for "things" with the numbers "two" to "ten" and answer them with (kE) pAs and "persons" chosen from the list given, according to the pattern shown.

THINGS: aKbAr, battI, cAbI,
ciTThI, ghaRI, kAGaz, pinsal,
rasAla, tAlA, tasvIr

PERSONS: DAkTar, dhObI, mAlI,
naokar, nars, ustAd, ustAnI,
misaz _____

T. un kE dO aKbAr kis kE pAs HãĨ?
S. un kE dO aKbAr mAlI kE pAs HãĨ
T. mErI tIn ciTThIÃ kis kE pAs HãĨ?
S. Ap kI tIn ciTThIÃ naokar kE pAs HãĨ

5. Repeat exercise 4 by asking about "things" in the plural with numbers, but using mErE, tErE, us kE, HamArE, tumHArE, Ap kE and un kE with pAs. For example,

T. mErE dO aKbAr tErE pAs HãĨ?
S. jI-naHĨ, Ap kE dO aKbAr mErE pAs naHĨ (HãĨ)--us kE pAs HãĨ
T. us kI tIn battIÃ tumHArE pAs HãĨ?
S. jI-naHĨ, us kI tIn battIÃ mErE pAs naHĨ (HãĨ)--un kE pAs HãĨ

Vary the numbers and the forms of "pAs" each time.

6. Go around the class and have each student make a true statement as to how many of the following he/she has, according to the pattern shown: bacca, laRkA, laRkI, naokar, ustAd. At this point in the course do not use "no" or "none"; use only those words with which you can give a number. For example,

S.1 mErE cAr baccE HãĨ
S.2 HamArI tIn laRkIÃ HãĨ
S.3 mErE cAr ustAd HãĨ
S.4 HamArA Ek naokar Hai

Let the students give as many true statements as time allows.

# LESSON SEVEN

## 7-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /dh/ and /Dh/ (8/12)

isE dhO dEnA (Wash this.)
isE DhO dEnA (Carry this away.)

2. Contrasting /d/ and /dh/ (6/8)

isE dO dEnA (Give two to this one.)
isE dhO dEnA (Wash this one.)

lafz darI kaHO (Say the word "darI" [rug].)
lafz dharI kaHO (Say the word "dharI" [put].)

3. Contrasting /D/ and /Dh/ (10/12)

yi DAl Hai (This is a branch.)
yi DhAl Hai (This is a shield.)

4. Contrasting /A/ and /Ã/ (47/48)

mA na likhO (Don't write "mA" [month].)
mÃ na likhO (Don't write "mÃ" [mother].)

## 7-B The question word kaisA/E/I to ask, "What kind (or sort) of," "How" and "Why"?

| | |
|---|---|
| un kA ghar kaisA Hai? | What kind of a house do they have? |
| vO baHut acchA Hai | It's a very nice one. |
| Ap kE tAlib-ilm kaisE HãĨ? | How are your students? |
| vO baHut HOSyAr HãĨ | They are very smart. |
| vO rasAla kaisA Hai? | How's that magazine? |
| vO baHut dilcasp naHĨ | It's not very interesting. |
| vO kaisI darI Hai? | What sort of a rug is it? |
| vO lambI darI Hai | It's a long rug. |
| us kA rãg kaisA Hai? | What kind of color is it? |
| vO pIlA Hai | It's (a) yellow (color). |
| yi HarA rãg kaisA Hai? | How's this green color (= Do you like it?) |
| yi bhI ThIk Hai | It's all right, too. |
| us AdmI kA mizAj kaisA Hai? | What sort of disposition does that man have? |

68

| | |
|---|---|
| us kA baHut acchA mizAj Hai | His disposition is very fine. |
| vO baHut miHarbAn AdmI Hai | He's a very kind man. |
| Ap kA bAp kaisA Hai? | How's your father? |
| vO zarA bImAr Hai | He's a bit sick. |
| Ap kI mÃ kaisI Hai? kyA vO bhI bImAr Hai? | How is your mother? Is she sick, too? |
| jI-naHĨ--vO ab ThIk Hai, miHarbAnI | No sir/ma'am, She's all right now, thank you. |
| us kI bIvI ab kaisI Hai? | How is his wife now? |
| vO ab acchI Hai | She's well now. |
| us kA SaoHar kaisA AdmI Hai? | What sort of a person is her husband? |
| vO baHut acchA AdmI Hai | He's a very fine man. |
| KAnsAmÃ kA KAndAn ab kaisA Hai? | How is the cook's family now? |
| us kA KAndAn ab tandurust Hai | His family is well/healthy now. |

1. The question word kaisA/E/I can be used to ask the condition of a person, for example, in greetings. It is, of course, inflected to agree with the gender and number of that/those person(s).

2. miHarbAnI is literally "kindness." The phrase Ap kI is understood but need not always be expressed. So, (Ap kI) miHarbAnI (Hai) = "It is your kindness (that you asked)." This is a common way of saying, "Thank you." (Cf. this noun with the adjective form miHarbAn [kind].)

## 7-C Greetings and courtesies

| | |
|---|---|
| salAm sAHib | Hello, sir. |
| salAm janAb | Hello (to you, too), sir. |
| Ap kA kyA HAl Hai? | How are you (lit., What is your condition)? |
| KudA kA Sukr Hai, mãĩ acchA/I HŨ | Thanks to God, I'm fine. |
| Ap kaisE/I Hãĩ? | How are you? |
| mizAj acchA Hai? | Are you feeling well (lit., Is your disposition all right)? |
| SukrIa, mãĩ bhI ThIk HŨ | Thank you; I'm fine, too. |
| salAm | Good-bye. |

1. There are various ways of greeting people in Urdu. One sequence is very formal and uses flowery language, considered a bit old-fashioned by most speakers today. The above phrases are less formal, quite common and still polite. There are a number of variations to the phrases given here but they involve vocabulary and grammatical structures not yet learned.

2. The word salAm (borrowed from the Arabic language) means "peace" and can be used for both a greeting (= Hello) and a farewell (= Good-bye).

3. HAl is literally "condition" or "state." So, Ap kA kyA HAl Hai? (Your condition is what?) is equivalent to Ap kaisE HaĨ? (How are you?).

4. Sukr and SukrIa are related words indicating "thanks." They differ, however, in that Sukr always refers to God while SukrIa is used for people.

5. acchA and kaisE in the sentences above are, of course, inflectable and should show the number and gender of the person involved.

6. mizAj means not only "disposition" in general, but is also used to inquire about the state of one's health, how one is feeling.

### 7-D The indefinite word kOI/kisI (inflected) meaning "some(one)", "any(one)" or "no (one)"

| | |
|---|---|
| us kamrE mẼ kOI ustAd naHĨ | There is no teacher in that room. |
| un kI dukAn par kOI AdmI Hai? | Is there any person/man at their shop? |
| us gAÕ mẼ kOI HaspitAl yA skUl Hai? | Is there any hospital or school in that village? |
| yaHÃ kOI DAk-KAna Hai? | Is there a post office here? |
| Ap kE pAs kOI sIRhI Hai? | Do you have a ladder? |
| mErE pAs chOTI Hai--lambI naHĨ | I have a short one, not a long one. |
| darvAzE par kOI Hai? | Is there anyone at the door? |
| jI-naHĨ, kOI naHĨ | No sir/ma'am, (There's) no one. |
| kOI Hai? | Is anyone home (or, Is there anyone [there])? |
| un kA kOI bacca naHĨ | They don't have any child. |
| Ap kE pAs kOI pIlA yA HarA rãg Hai? | Do you have any yellow or green paint? |
| yi kAGaz kis kAm kA Hai? | What is this paper for (i.e., of what use [lit., work] is it)? |
| vO kisI kAm kA naHĨ | It's of no value (i.e., It's useless = It serves no purpose). |
| mErI cAbI kisI kE pAs Hai? | Does anyone have my key? |
| Ap kA bAp kisI HaspitAl mẼ Hai? | Is your father in some (= a) hospital? |
| ustAd sAHib kI kitAb kisI mEz par naHĨ | The teacher's book is not on any table. |
| kisI kamrE mẼ ãgIThI naHĨ | There's no heater in any room. |

1. The word kOI--with its inflected form kisI (which should be distinguished from kis, the inflected form of kyA and kaon--is used as both a pronoun (e.g., kOI Hai?) and an adjective (e.g., kOI ustAd, kOI HaspitAl). It corresponds to the English word "some" or "any" and even to "no" as an adjective. It implies indefiniteness and is used for both people and things, referring to them in an individual sense. It is thus singular and takes the verb in the singular.

2. With the negative naHĨ, of course, it means no one, nothing, anyone or anything.

3. In some of the above sentences it can be seen that kOI takes the place of the otherwise nonexistent article in Urdu, conveying the idea of "a/an."

4. The expression kOI Hai? (literally, Is there anyone = Is anybody there?) may be used not only by the householder to ask (e.g., a servant) if someone has come to the door, but also by the visitor (who may be knocking and calling out) to inquire if anyone is inside or not. This is somewhat different from kaon Hai? (Who's there?), which assumes that a knock has been heard.

5. The idiom kAm kA/kE/kI suggests usefulness or value, either positively or negatively. For example, the positive might be:

| | |
|---|---|
| yi kAGaz kisI kAm kA Hai? | Is this paper useful (= Does it serve any purpose)? |
| jI-HÃ, yi mErE kAm kA Hai | Yes sir/ma'am, I need it (i.e., It's useful to me). |

### 7-E kitnA/Ẽ/I to ask the question "How many" or "How much"?

| | |
|---|---|
| mEz par kitnE aKbAr Hãĩ? | How many newspapers are there on the table? |
| Ap kE pAs kitnI tasvIrẼ Hãĩ? | How many pictures do you have? |
| almArI mẼ kitnI kApIÃ Hãĩ? | How many notebooks are there in the cupboard? |
| Ek bhI naHĨ--vO bilkul KAlI Hai | Not even one--It's completely empty. |
| Ap kE kitnE laRkE laRkIÃ Hãĩ? | How many boys and girls do you have? |
| HamArE tIn laRkE Hãĩ aor Ek laRkI | We have three boys and a girl. |
| is skUl mẼ kitnI jamAatẼ Hãĩ? | How many classes are there in this school? |
| is mẼ das jamAatẼ Hãĩ | There are ten classes in it (or, It has ten classes). |
| us kE KAndAn mẼ kitnE lOg Hãĩ? | How many people are there in his/her family? |
| Ap kI jamAat mẼ kitnE tAlib-ilm Hãĩ? | How many students are there in your class? |
| tumHArE pAs kitnI DAk Hai? | How much mail/post do you have? |

| | |
|---|---|
| us kE pAs kitnA kAm Hai? | How much work does he/she have (= How busy is he/she)? |
| dukAndAr kE pAs kitnA kAGaz Hai? | How much paper does the shopkeeper have? |
| un kE pAs kitnA Hai? | How much do they have? |
| Ap kE kitnE bhAI HãĨ? | How many brothers do you have? |
| mErE tIn bhAI HãĨ | I have three brothers. |
| us kI kitnI baHinÊ HãĨ? | How many sisters does he/she have? |
| us kI sirf dO baHinÊ HãĨ | He/She has only two sisters. |
| tErE kitnE bETE HãĨ? | How many sons do you have? |
| janAb, mErE pÃc bETE HãĨ | Sir, I have five sons. |
| aor tErI kitnI bETIÃ HãĨ? | And how many daughters do you have? |
| mErI tIn bETIÃ HãĨ | I have three daughters. |

1. The question word kitnA/E/I is used to inquire about quantity and may be used with both countable and uncountable nouns. When the word is countable--that is, can be made plural--kitnA/E/I is also made plural and the verb agrees with it. If the noun is uncountable--that is, is regarded as a mass noun and not counted--then it and the verb remain singular; for example, DAk (mail), kAGaz (paper)--although in some contexts kAGaz is countable--and kAm (work).

2. kitnA/E/I may be used as a pronoun, as in the example un kE pAs kitnA Hai? (How much do they have?) or, us kE KAndAn mẼ kitnE HãĨ? (How many are there in his/her family?). But in such cases we need a context to tell us "how much what" or "how many what" are being asked about. More commonly, however, it occurs as an adjective; so, kitnE aKbAr (how many newspapers), kitnI tasvIrẼ (how many pictures), etc.

3. bETA and bETI are the most common words for "son" and "daughter", respectively, while the previously introduced bacca as a masculine word is applicable to children in general. Its feminine form baccI is usually replaced by bETI if reference to sex is required.

4. Although the answer given above, "I have three brothers", is correct such information is also very commonly given in the following form:

| | |
|---|---|
| Ham cAr bhAI HãĨ | We are four brothers. |

Obviously any one of them has "three brothers", after excluding himself.

## 7-F Vocabulary for Lesson Seven

| | |
|---|---|
| ab | now |
| (baRI) baHin (f) | (big/older) sister |
| (mErA) bAp (m) | (my) father |
| (acchA) bETA (m) | (fine) son |
| (acchI) bETI (f) | (fine) daughter |

| | |
|---|---|
| (tumHArA) bhAI (m) | (your) brother |
| bilkul | absolutely, completely, totally |
| (us kI) bIvI (f) | (his) wife |
| (baRI) DAk (f) | (a lot of) mail, post |
| (acchA) dukAndAr (m) | (good) shopkeeper |
| (Ap kA) HAl (m) | (your) condition, state |
| HarA/E/I | green |
| (HamArI) jamAat (f) | (our) class; grade (in school) |
| kaisA/E/I | What kind of? What sort of? How? |
| KAlI | empty |
| (baRA) KAndAn (m) | (large) family |
| kisI | any(one), some(one), no (one) (inflected) |
| kitnA/E/I | How many? How much? |
| kOI | any(one), some(one), no (one) |
| (HamArA) KudA (m) | (our) God |
| lambA/E/I | long, tall (of people) |
| (mErI) mÃ (f) | (my) mother |
| miHarbAn | kind |
| (Ap kI) miHarbAnI (f) | (your) kindness; "Thank you" |
| (acchA) mizAj (m) | (good) disposition |
| pIlA/E/I | yellow |
| (acchA) rãg (m) | (good) color; paint |
| (mErA) salAm (m) | (my) greeting; Hello; Good-bye |
| (us kA) SaoHar (m) | (her) husband |
| (lambI) sIRhI (f) | (long) ladder; steps |
| (tErA) Sukr (m) | (your) thanks = Thank you (to God) |
| (Ap kA) SukrIA (m) | (your) thanks = Thank you (to men) |
| tandurust | healthy, well |
| ThIk | all right, well; o.k.; correct, right; exact(ly) |
| yA | or |
| zarA | a little, somewhat; slightly; just; "please" |

## 7-G Conversational review

(to be done with the teacher -- do not translate)

1. Use the words given to inquire about the condition of various relatives with the word kaisA/E/I as shown: bacca, baHin, bAp, bETA, bETI, bhAI, bIvI, KAndAn, laRkA, laRkI, SaoHar. For example,

T. Ap kA bacca kaisA Hai?
S.1 mErA bacca ThIk Hai, miHarbAnI
T. Ap kI baHin kaisI Hai?
S.2 SukrIa, mErI baHin acchI Hai
T. Ap kA bAp kaisA Hai?
S.3 KudA kA Sukr, vO ab acchA Hai

2. Use the personal pronouns tU, vO (s), tum, Ap and vO (pl) to ask around the room how various ones are, and then answer with mãĨ or Ham and acchA/E/I, ThIk or bImAr as appropriate. For example,

T. tU kaisA/I Hai?
S.1 SukrIa, mãĨ acchA/I HŨ
T. vO kaisA/I Hai?
S.2 vO ab ThIk Hai

Repeat consecutively as long as there are students or pronouns left.

3. Use the following nouns in the pattern shown and answer with appropriate adjectives as given:

| NOUNS | ADJECTIVES |
|---|---|
| AdmI, aKbAr, aorat, cĨTThI, daftar, dukAn, ghar, HaspitAl, jamAat, naokar, skUl, tasvIr | acchA/E/I, baRA/E/I, bĨmAr, chOTA/E/I, dilcasp, HOSyAr, lambA/E/I, ŨcA/E/I |

The teacher may let the students ask and answer the questions, thus:

S.1 yi/vO (noun) kaisA/E/I Hai?
S.2 vO (zarA/baHut) (adj.) Hai
S.3 yi/vO (noun) kaisA/E/I Hai
S.4 vO (zarA/baHut) (adj.) Hai

4. Repeat exercise 3, making the nouns plural and occasionally the verbs negative. For example,

T. vO aKbAr kaisE HãĨ?
S. vO baHut acchE naHĨ HãĨ

5. Go around the room, greeting each student according to the suggestions in § 7-C, and ask each student his/her name (cf. § 5-D). The students should give real-life responses.

6. Ask each student how many of the following he/she has: baHinẼ, bETE, bETIÃ, bhÃĨ, cAbIÃ, kalam, kamrE, kitAbẼ, naokar. Real answers should be given, either with numbers (Ek up to das) or with kOI naHĨ. For example,

T. Ap kI kitnI baHinẼ HãĨ?
S.1 mErI tIn baHinẼ HãĨ (yA, mErI kOI baHin naHĨ)
T. Ap kE pAs kitnI cAbIÃ HãĨ?
S.2 mErE pAs sirf dO cAbIÃ HãĨ (yA, mErE pAs kOI cAbI naHĨ)
T. Ap kE ghar mẼ kitnE kamrE HãĨ?
S.3 mErE ghar mẼ pÃc chOTE aor tIn baRE kamrE HãĨ

In other words, use baHinẼ with each student, then bETE with each, then bETIÃ, etc.

7. Ask for the following items (using the colors HarA/E/I, kAlA/E/I, lAl, nIlA/E/I, pIlA/E/I, sufEd) and let the student(s) who has/have it/them hold it/them up and reply according to the following pattern: kAGaz, kalam, kApI, kitAb, pinsal, tasvIr. For example,

T. kisI kE pAs sufEd kAgaz Hai?
S/S. jI-HÃ, mErE pAs sufEd kAGaz Hai
T. kisI kE pAs kAlI pinsal Hai?
S/S. jI-HÃ, mErE pAs kAlI pinsal Hai

If no one has the item in the color mentioned then the teacher should say:

(T) kisI kE pAs kAlI pinsal naHĨ,

and the student(s) should repeat that negative statement. Then the teacher should move on to the next item, eventually covering all the items with appropriate colors.

## REVIEW ONE

### (after Lesson Seven)

1. Practice the pronunciation drills again for Lessons Three to Seven.

2. Use the following vocabulary to practice the structures learned in Lessons Three to Seven, varying the choice of words, person ("I, you, he," etc.) and number (singular or plural) as much as possible in order to provide variety and repetition for each student in the class. Each student should get practice on each structural pattern; or if the class is small a particular pattern may be used several times with each student. (Conversational reviews at the end of each lesson give examples of the kind of practice that is called for.)

The teacher, or occasionally the student(s) with the teacher monitoring, should point to or use real objects when these are available. Do not hesitate to walk around or place things here and there--in other words, "to act"--so as to produce real-life situations.

Even though concentrating on structure, do not overlook poor pronunciation, but correct it too when needed.

By all means, keep within the vocabulary learned so far; do not add other words (except students' names or professions), no matter how great the temptation may be to do so.

Avoid translating into English. It is better from the very beginning to develop the habit of thinking in Urdu by keeping even the simplest conversation or question/answer exchanges in the language the student is learning, namely Urdu.

3. Numbers in ( ) after the words given below refer to the lesson in which the word is first used and defined.

4. In actual practice the best plan is for the teacher to write a particular pattern that is to be practiced on the blackboard, circling one by one the words that he wants the class to substitute on.

For example,

Ap kE pAs yaHÃ kitnI chOTI kitAbẼ Hãĩ?

This simple sentence has at least five areas of substitution, noted by the words which have been circled:

(a) Instead of Ap, other pronouns, people or relatives can be used (e.g., un, KAnsAmÃ, DAkTar sAHib, Ap kE bhAI, us kI baHin, etc.).

(b) Instead of yaHÃ, other places can be used (e.g., farS par, kursI par, mEz par, ghar mẼ, etc.)

(c) Instead of kitnI, a number can be used while still maintaining the question. For example, ustAd sAHib kE pAs tIn kitAbẼ Hãĩ? This then gives the opportunity to answer with jI-HÃ,... or jI-naHĨ,...

(d) Instead of chOTI, other adjectives can be substituted (e.g., baRI, lAl, dilcasp, acchI, etc.)

(e) Instead of kitAbẼ, many other things can be substituted (e.g., ghaRIÃ, kalam, kursIÃ, pinsalẼ, etc.)

When one pattern has been practiced sufficiently, it should be erased and another pattern put on the board.

### Questions

kaHÃ (6)
kaisA/E/I (7)
kaon (3)
kin (5)
kis (5)
kitnA/E/I (7)
kyA (3)

### Answers

HÃ (3)
jI (3)
miHarbAnI (7)
naHĨ (3)
Sukr (7)
SukrIa (7)

### Pronouns

Ap (4)
Ham (4)
mãĨ (4)
tU (4)
tum (4)
vO (3,4)
yi (3)

in (5)
is (5)
un (5)
us (5)

Ap kA/kE/kI (5)
HamArA/E/I (5)
mErA/E/I (5)
tErA/E/I (5)
tumHArA/E/I (5)
un kA/kE/kI (5)
us kA/kE/kI (5)

kisI (7)
kOI (7)

### Numbers

ATh (6)
cAr (4)
chE (6)
das (6)
dO (3)
Ek (3)
nao (6)
pÃc (4)
sAt (6)
tIn (4)

### Postpositions

kA/kE/kI (5)
mẼ (6)
par (6)
(kE) pAs (6)

### Person(s)/ profession(s)

AdmI (5)
aorat (5)
bacca (5)
baccI (5)
bairA (4)
DAkTar (4)
DAkvAlA (4)
dhObI (4)
dukAndAr (7)
KAnsAmÃ (4)
KudA (7)
laRkA (5)
laRkI (5)
lOg (6)
mAlI (4)
maolvI (4)
mazdUr (4)
naokar (4)
nars (4)
pAdrI (4)
tAlib-ilm (3)
ustAd (3)
ustAnI (3)

### Titles

janAb (4)
mEm-sAHiba (4)
mis (4)
misaz (4)
misTar (4)
sAHib(a) (4)

### Relatives

baHin (7)
bAp (7)
bETA (7)
bETI (7)
bhAI (7)
bIvI (7)
KAndAn (7)
mÃ (7)
SaoHar (7)

### Places

bAzAr (6)
daftar (6)
DAk-KAna (6)
dukAn (6)
farS (3)
gAÕ (6)
ghar (6)
HaspitAl (6)
jamAat (7)
jEb (6)
SaHr (6)
saRak (6)
skUl (6)
vaHÃ (6)
yaHÃ (6)

### Other nouns

ãgIThI (3)
aKbAr (6)
almArI (3)
battI (3)
cAbI (3)
chat (3)
ciTThI (6)
DAk (7)
darI (3)
darvAza (3)
dIvAr (3)
ghaRI (6)
HAl (7)
izzat (6)
jEb (6)
kAGaz (3)
kalam (3)
kAm (5)
kamra (3)
kApI (3)
khiRkI (3)
kitAb (3)
kursI (3)
mEz (3)
mizAj (7)
nAm (5)
parda (4)
pata (5)
pinsal (3)
rãg (7)
rasAla (5)
salAm (7)
sIRhI (7)
SISa (3)
tAlA (3)
tasvIr (4)

### Verbs

Hai (3)
Hãĩ (3)
HO (4)
HOnA (3)
HŨ (4)

### Adverbs

ab (7)
baHut (5)
bhI (4)
bilkul (7)
sirf (4)
ThIk (7)
zarA (7)

### Conjunctions

aor (5)
lEkin (5)
yA (7)

### Adjectives

acchA/E/I (4)
baRA/E/I (4)
bImAr (6)
chOTA/E/I (4)
dilcasp (5)
fAltU (6)
HOSyAr (5)
KAlĨ (7)
KUbsUrat (4)
lambA/E/I (7)
mardAna (6)
miHarbAn (7)
miHnatI (5)
pyArA/E/I (5)
sust (5)
taiyAr (5)
tandurust (7)
ThIk (7)
ŨcA/E/I (5)
zanAna (6)

HarA/E/I (7)
kAlA/E/I (6)
lAl (5)
nIlA/E/I (6)
pIlA/E/I (7)
sufEd (4)

baHut (5)
kisI (7)
kOI (7)
thORA/E/I (6)

Ap kA/kE/kI (5)
HamArA/E/I (5)
tErA/E/I (5)
tumHArA/E/I (5)
un kA/kE/kI (5)
us kA/kE/kI (5)

in (5)
is (5)
un (5)
us (5)
vO (3,4)
yi (3)

# LESSON EIGHT

## 8-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /t/ and /T/ (5/9)

vO AtA Hai (He comes.)
vO ATA Hai (That is wheat flour.)

vO rOtI Hai (She cries.)
vO rOTI Hai (That is bread.)

yi dO pattE HãĨ (These are two leaves.)
yi dOpaTTE HãĨ (These are scarves.)

2. Contrasting /R/ and /Rh/ (35/36)

vO baRI Hai (She/It is big.)
vO baRhI Hai (She has stepped forward.)

vO paRA HUA Hai (It's lying [there].)
vO paRhA HUA Hai (He is educated.)

## 8-B The cardinal numbers "eleven" to "fifteen"

| 11 ۱۱ | 12 ۱۲ | 13 ۱۳ | 14 ۱۴ | 15 ۱۵ |
|---|---|---|---|---|
| gIAra | bAra | tEra | caoda | pandra |

## 8-C The formation of the present habitual tense

AnA (to come)

| | | | | Singular | | |
|---|---|---|---|---|---|---|
| Person | Subject | Root | | Imperfective | Tense | Meaning |
| 1st | (mãĨ) | A | + | tA/I | HŨ | I come |
| 2nd | (tU) | | | | Hai | You come |
| 3rd | (vO) | | | | | He/She/It comes |

| | | | | Plural | | |
|---|---|---|---|---|---|---|
| Person | Subject | Root | | Imperfective | Tense | Meaning |
| 2nd | (tum) | A | + | tE/I | HO | You come |
| 1st | (Ham) | | | | HãĨ | We come |
| 2nd | (Ap) | | | | | You come |
| 3rd | (vO) | | | | | They come |

jAnA (to go)

| | | | Singular | | |
|---|---|---|---|---|---|
| **Person** | **Subject** | **Root** | **Imperfective** | **Tense** | **Meaning** |
| 1st | (mãĩ) | jA | + tA/I | HŨ | I go |
| 2nd | (tU) | | | Hai | You go |
| 3rd | (vO) | | | | He/She/It goes |
| | | | **Plural** | | |
| **Person** | **Subject** | **Root** | **Imperfective** | **Tense** | **Meaning** |
| 2nd | (tum) | jA | + tE/I | HO | You go |
| 1st | (Ham) | | | Hãĩ | We go |
| 2nd | (Ap) | | | | You go |
| 3rd | (vO) | | | | They go |

paRhnA (to read, study)

| | | | Singular | | |
|---|---|---|---|---|---|
| **Person** | **Subject** | **Root** | **Imperfective** | **Tense** | **Meaning** |
| 1st | (mãĩ) | paRh | + tA/I | HŨ | I read, study |
| 2nd | (tU) | | | Hai | You read, study |
| 3rd | (vO) | | | | He/She/It reads, studies |
| | | | **Plural** | | |
| **Person** | **Subject** | **Root** | **Imperfective** | **Tense** | **Meaning** |
| 2nd | (tum) | paRh | + tE/I | HO | You read, study |
| 1st | (Ham) | | | Hãĩ | We read, study |
| 2nd | (Ap) | | | | You read, study |
| 3rd | (vO) | | | | They read, study |

raHnA (to live, stay)

| | | | Singular | | |
|---|---|---|---|---|---|
| **Person** | **Subject** | **Root** | **Imperfective** | **Tense** | **Meaning** |
| 1st | (mãĩ) | raH | + tA/I | HŨ | I live, stay |
| 2nd | (tU) | | | Hai | You live, stay |
| 3rd | (vO) | | | | He/She/It lives, stays |

| | Plural | | | | | |
|---|---|---|---|---|---|---|
| **Person** | **Subject** | **Root** | | **Imperfective** | **Tense** | **Meaning** |
| 2nd | (tum) | raH | + | tE/I | HO | You live, stay |
| 1st | (Ham) | | | | Hãĭ | We live, stay |
| 2nd | (Ap) | | | | | You live, stay |
| 3rd | (vO) | | | | | They live, stay |

1. When the -nA of the infinitive (or "to"- form) of any Urdu verb is removed that which remains is called the root. In the verbs shown above these are: A (from AnA, to come), jA (from jAnA, to go), paRh (from paRhnA, to read, study) and raH (from raHnA, to live, stay). The main idea of each verb is found in this root. However, this verbal idea can be modified in many ways to show person, number, gender, mood (or mode), aspect, tense and voice. Such modifications amount to another form of "inflection." (Cf. Lesson 3-C-7.)

2. By adding tA/tE/tI--and in some cases, yet to be learned, tĬ--to this root we have what may be called the "imperfective" participle. Basically, it indicates an action or state/condition in some way not completed, finished (or "perfected") at the time envisaged--although this aspect in some verb formations seems almost lost, or at least not very obvious. The tA inflects to tE or tI (and occasionally tĬ) just as adjectives do (cf. § 4-F-1-a) in order to agree with the subject in gender and number.

3. Then, with this imperfective participle--here, AtA/E/I, jAtA/E/I, paRhtA/E/I and raHtA/E/I--the present tense forms of the verb HOnA (to be) learned in § 4-D may be used as auxiliary (or helping) verbs. (These heretofore have been used only as substantive--i.e., main--verbs.)

4. This results in what may be called the present habitual tense since it states what is generally and repeatedly true or what regularly and habitually takes place.

5. The same personal subject pronouns are used with this expanded verb as were used with the respective forms of HOnA as a main verb (cf. § 4-C and § 4-D). If the context warrants it these may be omitted and are therefore shown in (   ).

### 8-D Statements, questions and negatives in the present habitual tense

| | |
|---|---|
| DAkvAlA yaHĂ AtA Hai? | Does the mailman come here? |
| jI-HĂ, vÓ yaHĂ AtA Hai | Yes sir/ma'am, he comes here. |
| kOI yaHĂ AtA Hai? | Does anyone come here? |
| naHĬ, yaHĂ kOI naHĬ AtA | No, nobody comes here. |
| HamArA naokar vakt par AtA Hai | Our servant comes on time. |
| Ap vaHĂ jAtE/I Hãĭ? | Do you go there? |
| jI-naHĬ, mãĭ vaHĂ naHĬ jAtA/I | No sir/ma'am, I don't go there. |
| Ap bAzAr jAtE/I Hãĭ,<br>yA Ap kA KAnsAmĂ? | Do you go to the marketplace,<br>or does your cook (go)? |

| | |
|---|---|
| KAnsAmÃ jAtA Hai | The cook goes. |
| kyA vO Har rOz jAtA Hai? | Does he go every day? |
| jI-HÃ, vO Har rOz jAtA Hai | Yes sir/ma'am, he goes every day. |
| kitnE tAlib-ilm is jamAat mẼ paRhtE HãĨ? | How many students (are there) study(ing) in this class? |
| is jamAat mẼ bAra tAlib-ilm paRhtE HãĨ | Twelve students study in this class. |
| Ham Har rOz aKbAr paRhtE HãĨ | We read the newspaper every day. |
| kaon yaHÃ raHtA Hai? | Who lives here? |
| ustAd sAHib yaHÃ raHtE HãĨ | The teacher lives here. |
| tum gAÕ mẼ raHtE HO yA SaHr mẼ? | Do you live in a/the village or a/the city? |
| janAb, mãĨ gAÕ mẼ raHtA HŨ | Sir, I live in a/the village. |
| Ap is saRak par raHtE/I HãĨ? | Do you live on this street/road? |
| jI-HÃ, HamArA ghar is saRak par Hai | Yes sir/ma'am, Our house is on this street/road. |
| Ap kaHÃ raHtE/I HãĨ? | Where do you live? |
| mãĨ lAHaor mẼ raHtA/I HŨ | I live in Lahore. |
| HamArE pAs kAfI kAm HOtA Hai | We have plenty (or, lots of) work. |
| mErA bhAI is vakt dukAn par HOtA Hai | At this time (of day) my brother is at the shop. |
| yi AdmI kyA kartA Hai? | What does this man do? |
| vO HamArA mAlI Hai | He's our gardener. |
| kaon is kamrE mẼ sOtA Hai? | Who sleeps in this room? |
| un kE baccE is kamrE mẼ sOtE HãĨ | Their children sleep in this room. |
| Ap Har rOz kOT paHintE/I HãĨ? | Do you wear a coat every day? |
| jI-HÃ, mãĨ kOT paHintA/I HŨ lEkin TOpI naHĨ paHintA/I | Yes sir/ma'am, I wear a coat, but I don't wear a hat. |
| kOI us kI bAt samajhtA Hai? | Does anyone understand what he/she is saying (lit., his/her thing/matter)? |
| jI-HÃ, mãĨ us kI bAt samajhtA/I HŨ | Yes sir/ma'am, I understand what he/she is saying. |

| | |
|---|---|
| dukAndAr mErI bAt naHĨ samajhtA | The shopkeeper doesn't understand me (lit., my thing = what I'm saying)! |

1. In each of the examples above the verb tense suggests that which happens as a general rule, or repeatedly. For action in progress right now another tense (to be introduced in Lesson 10) will have to be used.

2. When the negative naHĨ is used, the auxiliary is usually left out (cf. § 4-E-3). So, mãĩ vaHÃ naHĨ jAtA/I, not mãĩ vaHÃ naHĨ jAtA/I HŨ. The position of the negative is just before the verb.

3. The two examples with "...HOtA Hai" illustrate the difference that HOtA makes. The sentences mean something that is true as a general rule ("We have lots of work," "my brother is usually at the shop at this time"). If HOtA is left out in favor of Hai only, then the sentences would mean only that we have plenty of work or that my brother is at the shop at the moment, with no reference to our (or his) usual condition.

4. In the phrase "mErA bhAI is vakt..." the demonstrative adjective yi (this) is inflected before vakt (time) because a following postposition (par) is understood but not expressed. This is true whenever the word vakt (time) is used in a time sequence, as: "...kE vakt" (at the time of...), "kis vakt...?" (at what time...?).

5. bAt is very commonly used in Urdu in the sense of "matter, affair, thing, word." It is an intangible "thing," referring to words, utterances and events. For example,

| | |
|---|---|
| kyA bAt Hai? | What's happening (or, What's going on; lit., What's the affair/matter)? |

So, a baRI bAt would be "an important matter."

## 8-E The postposition kO (as the sign of the object)

| | |
|---|---|
| us aKbAr kO kaon paRhtA Hai? | Who reads that newspaper? |
| mãĩ us (aKbAr) kO paRhtA/I HŨ | I read that newspaper (or, it). |
| in baccÕ kO kaon sambhAltA Hai? | Who looks after these children? |
| in kI mÃ in kO sambhAltI Hai | Their mother looks after them. |
| daftar kE kAGazÕ kO mãĩ sambhAltA HŨ | I look after the office papers (or, documents). |
| tum chOTI laRkI kO bhI skUl bhEjtE HO? | Do you send your young(er/est) girl to school, too? |
| Ham KAnsAmÃ kO Har rOz bAzAr bhEjtE Hãĩ | We send the cook to the marketplace every day. |
| un kE baccE skUl (kO) jAtE Hãĩ | Their children go to school. |
| naokar DAk-KAnE (kO) jAtA Hai | The servant goes to the post office. |
| lOg is cIz kO urdU mẼ kyA kaHtE Hãĩ? | What do people call this thing in Urdu? |

| | |
|---|---|
| urdU mẼ is kO tasvIr kaHtE Hãĩ | They/We call it a "tasvIr" (that is, = picture) in Urdu. |
| is kO acchA tasvIr kaHtE Hãĩ yA acchI tasvIr? | Do they/you say "acchA" picture (masculine) or "acchI" picture (feminine)? |
| is kO acchI tasvIr kaHtE Hãĩ | They/We say "acchI" picture (that is, feminine). |

1. The object of a sentence may--but need not always (cf. kOT-coat, TOpI-hat and bAt-thing in the final sentences of § 8-D--be indicated by the postposition kO. This is true of both direct and indirect objects. When used in this way kO is not always translatable, although "to" is understood with indirect objects.

2. With verbs of motion--like AnA (come), bhEjnA (send) and jAnA (go)--the direction to which one comes/sends/goes is included in the verb with a following kO implied but not usually expressed. Hence, the kO is shown in ( ). Whether used or not, it requires its noun to be inflected.

3. The final examples in this section--with tasvIr (picture)--indicate a very useful way to find out the "name" of a thing in Urdu if it can be touched, pointed to or illustrated. The word one wants to learn is referred to by "is cIz kO" (this thing), or simply "is kO" (this) while the verb kaHnA (to speak, say) is used in the sense of "to call." It is literally, "What do they/you say this is in Urdu?" Notice, too, that the verb is plural--"they" or "you" used in an impersonal sense, regardless of the item being asked about. (Cf. the English, "They say...")

4. In this beginning course in Urdu the vocabulary entries have been deliberately limited to about one thousand. There are obviously many other words--animals, fruits, vegetables, items of clothing, tools, instruments, etc.--which you as a student may eventually want to know. Here, then, is an easy way for you to find out. By the same method you can also find out the gender of the new word since this is important for the formation of its plural and also its inflections when used with adjectives, postpositions and verbs (in some tenses, yet to be learned).

5. Just as bAt (cf. § 8-D-5) is used in Urdu for an intangible "thing" (something that is "said" or "happens") so cIz (used above in § 8-E) is a "thing" in the sense of an object which can be touched or handled.

6. When kO or any other single-unit postposition, such as mẼ (in) or par (on)--but not kA/kE/kI or the compounds made with kE/kI--is added to the subject forms of the personal pronouns (cf. § 4-C) in order to turn them into object pronouns, two unexpected changes occur (different from those noted in § 5-E-1): mãĩ becomes mujh and tU becomes tujh. The forms of these object pronouns may be summarized as follows:

| Person | Singular | | | Plural | | |
|---|---|---|---|---|---|---|
| 1st | mujh | kO | (to me) | Ham | kO | (to us) |
| 2nd | tujh | | (to you) | tum | | (to you) |
| | | | | Ap | | (to you) |
| 3rd | us(/is) | | (to him/her/it) | un(/in) | | (to them) |

For example,

| | |
|---|---|
| vO mujh kO naHĨ likhtE | They don't write to me. |

| | |
|---|---|
| kyA vO tujh kO bhI naHĪ likhtE? | Don't they write to you, either? |

## 8-F The -E/-(H)Ē alternates for kO (as the sign of the object)

| | |
|---|---|
| Ap kO urdU AtI Hai? | Do you know Urdu (lit., Does Urdu come to you)? |
| mujhE sirf thORI urdU AtI Hai | I only know a little Urdu (lit., Only a little Urdu comes to me). |
| mujhE kAfI kAm Hai | I have lots of work (to do). |
| tujhE bhI kAm Hai? | Do you have work (to do), too? |
| vO kisE ciTThIĀ likhtI Hai? | Who does she write letters to? |
| vO HamĒ (ciTThIĀ) likhtI Hai | She writes (letters) to us. |
| Ap is cIz kO kyA kaHtE/I Hãĩ? | What do you call this thing? |
| Ham isE _______ kaHtE Hãĩ | We call it a _______ |
| urdU mĒ usE kyA kaHtE Hãĩ? | What do they call that in Urdu? |
| (urdU mĒ) usE lArI kaHtE Hãĩ | (In Urdu) they call it a "lorry" (or, bus). |
| usE acchA lArI kaHtE Hãĩ yA acchI lArI? | Do you call it an "acchA" bus (masculine) or an "acchI" bus (feminine)? |
| usE acchI lArI kaHtE Hãĩ | They/We say "acchI" bus (feminine). |
| DAkvAlA tumHĒ jAntA Hai? | Does the mailman know you? |
| jI-naHĪ, vO mujhE naHĪ jAntA | No sir/ma'am, He doesn't know me. |
| tum unHĒ jAntE HO? | Do you know them? |
| kinHĒ? | Who? |
| un dO AdmIŌ kO? | Those two men? |
| jI-HĀ, mãĩ un dOnŌ kO jAntA HŪ | Yes sir/ma'am, I know both of them. |

1. The postposition kO (as the sign of the object) can have a special form when attached to personal, demonstrative and interrogative pronouns. This form is -E for the singular and -Ē or -(H)Ē for the plural. The following table summarizes the alternate forms:

| Singular | | | | | Plural | | | | |
|---|---|---|---|---|---|---|---|---|---|
| mujh | | | mujh | | Ham | | | Ham | Ē |
| tujh | | | tujh | | tum | | | tum | |
| us | kO | = | us | E | un | kO | = | un | HĒ |
| is | | | is | | in | | | in | |
| kis | | | kis | | kin | | | kin | |

2. The meanings of the two forms are identical. In actual practice the

alternates (-E, [H]Ẽ) seem to be preferred by Urdu speakers today. They are especially useful when there is more than one object and one wants to avoid repeating kO (too many times). In such cases the alternate forms given here are used to show the indirect object.

3. The following irregularities in their formation or use should be noted:

(a) In the 1st person plural (with Ham) the /H/ is dropped before /Ẽ/. Hence, we have HamẼ, not HamHẼ.
(b) This alternate form is not added to Ap. In other words, we can only say Ap kO.
(c) Thev are not used with yi, vO, kyA and kaon when these words are adjectives. When they are pronouns we can say usE, isE, kisE, unHẼ, inHẼ and kinHẼ; but as adjectives we can only use the kO form. So, us cIz kO (that thing), un dO AdmIÕ kO (those two men).

4. The verb AnA (to come) is used idiomatically in the first two sentences with the idea of "knowing, understanding" something, particularly a language or a branch of knowledge. In this construction it is used impersonally, with the one who knows followed by kO (or its alternates -E, -[H]Ẽ) while the verb agrees with the thing known. Thus,

| | |
|---|---|
| mujhE urdU AtI Hai | I know Urdu (lit., Urdu [feminine] comes to me). |

One could, of course, also say,

| | |
|---|---|
| mãĩ urdU jAntA/I HŨ | I know Urdu. |

## 8-G Compound verbs

| | |
|---|---|
| vO AdmI kyA kartA Hai? | What does that man do? |
| vO DAkvAlA Hai--DAk-KAnE mẼ kAm kartA Hai | He's a mailman--He works in the post office. |
| Ap kyA kAm kartI Hãĩ? | What work do you do (i.e., What is your job)? |
| mãĩ nars HŨ--HaspitAl mẼ kAm kartI HŨ | I'm a nurse--I work in a/the hospital. |
| vO kyA kAm kartI Hai? | What work does she do? |
| vO ustAnI Hai aor skUl mẼ kAm kartI Hai | She's a teacher and works in a school. |
| mErA bAp rAt kO kAm kartA Hai | My father works at night. |
| us daftar mẼ kaon kAm kartA Hai? | Who works in that office? |
| us mẼ misTar vAkar kAm kartE Hãĩ | Mr. Walker works there (lit., in it). |
| tU misTar jOnz kE ghar mẼ kAm naHĨ kartI? | Don't you work for Mr. Jones (lit., in Mr. Jones' house)? |
| jI-naHĨ, mãĩ yaHÃ kAm kartI HŨ | No sir/ma'am, I work here. |

| | |
|---|---|
| yi kursIÃ sAf naHĨ | These chairs aren't clean. |
| kOI inHẼ sAf naHĨ kartA? | Doesn't anybody clean them? |
| Ap kA ghar kaon sAf kartA Hai? | Who cleans your house? |
| mAlI kI bIvI HamArA ghar sAf kartI Hai | The gardener's wife cleans our house. |
| naokar jamAat kE kamrÕ kO rAt kE vakt sAf kartA Hai | The servant cleans the classrooms at night(time). |
| us kA bhAI rAt kO kAm kartA (Hai) aor din kO sOtA Hai | His/Her brother works at night and sleeps in the daytime. |
| us kA bAp bImAr Hai aor Har rOz ArAm kartA Hai | His/Her father is sick and rests every day. |
| baccE din kE vakt thORA ArAm kartE Hãĩ | The children take a little rest in the daytime. |

1. Urdu uses many compound verbs which in English would be expressed by a single word. These are generally made up of a noun, adjective, adverb or postposition plus any of certain common verbs. For example, the English verb "to work" is made up in Urdu of the noun kAm (work) + karnA (to do, make ___); "to clean" is a combination of the adjective sAf (clean) + karnA; and "to rest" is formed from the noun ArAm (rest) + karnA. The most commonly used verbs in compounds are karnA (in the transitive sense) and HOnA (in the intransitive). HOnA and other verbs which combine to form compounds will be introduced in the course as needed.

2. In these compound verbs the inflection--that is, change or modification--takes place in the second or verbal element only. This, of course--just as with regular verbs in the present habitual tense--agrees with its subject in person and number.

3. When a compound verb is put in the negative, the negative comes between the noun, adjective, adverb or postposition and the verb; in other words, just before the verbal member of the compound.

4. When two or more verbs in a compound sentence are governed by the same auxiliary (or helping) verb, it is usually only added to the final verb. So, in the sentence above,

| | |
|---|---|
| us kA bhAI rAt kO kAm kartA (Hai) aor din kO sOtA Hai | His/Her brother works at night and sleeps in the daytime. |

The first auxiliary Hai is put in (    ) to show that it may be--and often is--left out.

5. The postposition kO may be used in the sense of "at" in time expressions with words like rAt (night), din (day), etc. As such it is equivalent to the time expression "kE vakt" (cf. § 8-D-4).

6. In this lesson we have had two words for "day," both din and rOz. din means "day" in the sense of "daytime" as contrasted with rAt or "nighttime." "Every day" = "daily" is expressed by Har rOz but not by Har din.

7. Interestingly enough, when the adjective baRA is used with din we have baRA din, literally, "big day"; but idiomatically this means Christmas, and all Urdu speakers would understand baRA din to mean not just "a big day" but the "big day of Christians."

## 8-H Vocabulary for Lesson Eight

| | |
|---|---|
| AnA | to come; "to know" (e.g., a language) |
| ArAm karnA | to rest, take a rest |
| bAra | twelve |
| (acchI) bAt (f) | (good) thing, matter, word, affair |
| bhEjnA | to send |
| caoda | fourteen |
| (acchI) cIz (f) | (good) thing, item |
| (acchA) din (m) | (good) day; baRA din (lit., big day) = Christmas |
| dOnÕ | both |
| gIAra | eleven |
| Har | each, every |
| jAnA | to go, leave |
| jAnnA | to know |
| kAfI | sufficient, plenty, enough, lots; quite; "coffee" |
| kaHnA | to speak, say; to "call"; to tell |
| kAm karnA | to work |
| karnA | to do; make ___ (in compounds) |
| kO | (sign of the object); to, at, for |
| (lambA) kOT (m) | (long) coat |
| (baRI) lArI (f) | (large) lorry, bus |
| likhnA | to write |
| mujh | (object form of mãĨ:) me |
| paHinnA | to wear |
| pandra | fifteen |
| paRhnA | to read, study |
| raHnA | to live, stay, remain |
| (lambI) rAt (f) | (long) night; nighttime |
| (acchA) rOz (m) | (good) day |

| | |
|---|---|
| sAf | clean |
| sAf karnA | to clean |
| samajhnA | to understand |
| sambhAlnA | to look after, take care of |
| sOnA | to sleep |
| tEra | thirteen |
| (chOTI) TOpI (f) | (small) hat, cap |
| tujh | (object form of tU:) you |
| (acchI) urdU (f) | (good) Urdu |
| (mErA) vakt (m) | (my) time |

## 8-I Conversational review

(to be done with the teacher -- do not translate)

1. Use the following phrases, turn by turn, to answer the question given below:

us kA laRkA
un kI laRkI
Ap kA mAlI
HamArA DAkvAlA
dO narsĒ
caoda tAlib-ilm
misTar vAkar kA dhObI
mErA bhAI
tumHArI baHin
KAnsAmĀ kA bacca
ustAd sAHib
DAkTar sAHib kE baccE
vO tIn AdmI
ustAnIĀ
us kA KAndAn

T. Ap kE ghar mĒ kaon AtA Hai?
S. HamArE ghar mĒ ______ AtA/E/I Hai/Hãĩ

2. Use the numbers from Ek to pandra consecutively to answer the question below:

T. Ap Har rOz kitnI ciTThIĀ likhtE/I Hãĩ?
S. maĩ Har rOz ______ ciTThIĀ likhtA/I HŨ

3. Use the following words in answering the questions turn by turn around the class: bAzAr, daftar, DAk-KAnE, dukAn, un kE gAŎ, HaspitAl, jamAat, SaHr, skUl. For example,

T. to S.1 Ap Har rOz kaHĀ jAtE/I Hãĩ?
S.1 maĩ Har rOz bAzAr jAtA/I HŨ
T. to S.2 Ap bhI Har rOz bAzAr jAtE/I Hãĩ?
S.2 jI-naHĨ, mãĩ bAzAr naHĨ jAtA/I, daftar jAtA/I HŨ
T. to S.3 Ap bhI Har rOz daftar jAtE/I Hãĩ?
etc.

4. Use the following words turn by turn around the class in the sentence patterns given below: aKbAr, ciTThIĀ, DAk, kitAbĒ, rasAla.

T. to S.1 Ap rAt kO/kE vakt kyA paRhtE/I Hãĩ?
S.1 maĩ rAt kO/kE vakt aKbAr paRhtA/I HŨ
T. to S.2 vO rAt kO/kE vakt kyA paRhtA/I Hai?
S.2 vO rAt kO/kE vakt aKbAr paRhtA/I Hai
etc.

5. The teacher should point to the things in the room which students have learned the names of--so far: no new items, please!--and then ask:

T. isE/usE urdU mÊ kyA kaHtE HãĨ?

The student should then reply appropriately in the following way:

S. isE/usE urdU mÊ _______ kaHtE HãĨ

6. Ask where each of the following people "works" and then answer appropriately with one of the places given. Follow the pattern shown.

PEOPLE: us kI baHin, Ap kA bAp, in kA bETA, tumHArI bETI, HamArA bhAI, mErI bIvI, un kI mÃ, us kA SaoHar

PLACES: mErE daftar, DAk-KAnE, dukAn, un kE ghar, baRE HaspitAl, skUl, HamArE gAÕ, baRE SaHr

T. (person) kaHÃ kAm kartA/I Hai?
S. (person) (place) mÊ kAm kartA/I Hai

7. Free response. Each student should answer differently the following questions put to him/her by the teacher:

T. kaon din kO/kE vakt kAm kartA Hai?
S. _______
T. kaon Ap kE ghar kO sAf kartA Hai?
S. _______

## LESSON NINE

### 9-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /t/ and /T/ (5/9)

yi aorat kAttI Hai (This woman spins.)
yi aorat kATtI Hai (This woman bites.)

laRkA lEtA Hai (The boy takes [it].)
laRkA lETA Hai (The boy has lain down.)

pattA mujhE dO (Give me the leaf.)
paTTA mujhE dO (Give me the lease.)

2. Contrasting /th/ and /Th/ (7/11)

aoratẼ sAth Hãĩ (The women are along.)
aoratẼ sATh Hãĩ (There are 60 women.)

3. Contrasting /ao/ and /A + Õ/ (55/47/50)

kaon gAÕ gayA? (Who went to the village?)

### 9-B The postposition sE (from, with, by)

| | |
|---|---|
| yi lArI kaHÃ sE AtI Hai? | Where does this bus come from? |
| janAb, yi rAvalpinDI sE AtI Hai | Sir, this comes from Rawalpindi. |
| yi cIz Ap kaHÃ sE lAtE Hãĩ? | Where do you bring this thing from? |
| mãĩ kisI dukAn sE lAtA HŨ | I bring (= get) it from some shop. |
| Ap kis jaga sE Hãĩ? | Where are you from (lit., from what place...)? |
| mãĩ karAcI sE HŨ | I'm from Karachi. |
| vO pinsal sE naHĨ likhtI-- (lEkin) kalam sE likhtI Hai | She doesn't write with a pencil-- (but) she writes with a pen. |
| mãĩ dO din sE bImAr HŨ | I have been (lit., am) sick for (lit., from) two days. |
| mãĩ parsÕ sE kAfI bImAr HŨ | I have been (lit., am) plenty (or, quite) sick since (lit., from) the day before yesterday. |
| us kA bhAI kal sE ThIk Hai | His/Her brother has been (lit., is) all right since (lit., from) yesterday. |
| mãĩ un sE kaHtA HŨ lEkin vO mErI naHĨ suntE | I (regularly) tell them, but they don't listen to me. |

| | |
|---|---|
| mãI tujh sE bhI kaHtA HŨ | I'm telling you, too. |
| Ap mujh sE GussE HãI? | Are you angry at (lit., with) me? |

1. The postposition sE is used in a variety of ways in Urdu, only some of which are given at this stage in the course. For example,

(a) location or place -- "from";
(b) instrument or means -- "with, by"
(c) time -- "for, since" (lit., from)
(d) association -- "to, with" (especially with verbs like kaHnA [to speak to, say, tell]).

2. The word jaga may mean "space" or "room" (in the sense of capacity) as well as "place" (in the sense of location).

3. Ap kis jaga sE HãI? is interchangeable with Ap kis jaga kE HãI? (lit., You are of which place? that is, Which place do you belong to?).

4. According to strict grammatical exactness one might expect the phrase "dO din sE" (for two days) to be inflected to the plural, dO dinÕ sE (as suggested in § 5-B-4-c, d). However, in common speech such time words as din (day) are almost universally used nowadays in the simple form shown here.

5. kal and parsÕ used in the sentences above have double meanings depending on the time indicated by the verb. kal may mean "yesterday" as well as "tomorrow", and parsÕ may mean "the day before yesterday" as well as "the day after tomorrow."

6. In the examples above with the verb kaHnA (to say, tell, speak to) the verb takes sE as the postposition which indicates the one spoken to; so here, "I tell them" = "I say to them."

7. The verb sunnA (to hear, listen to) prefers the postposition kI (or its equivalent) to show the one being listened to. In reality, one in Urdu listens to a "thing" that someone says rather than to that person himself. In other words, the word "bAt" (spoken thing) is understood even though it is often not expressed. For example,

| | |
|---|---|
| vO mErI bAt naHĨ suntE | They don't listen to (or hear) me. |
| vO mErI naHĨ suntE | " " " " " " " |
| kyA vO Ap kI suntE HãI? | Do they listen to you? |

8. sE is another single-unit postposition which takes the mujh and tujh forms of the personal pronouns (cf. § 8-E-6).

9. The word Gussa means "anger", but when it is inflected (in speech) it functions as an adjective. So, GussE = "angry." A somewhat older form of speech used par in a sentence like the one given; more modern speech, however, tends to favor sE.

## 9-C Telling time (by quarter hours)

### Asking the time of day

| | |
|---|---|
| (ab) kyA vakt Hai? | What time is it (now)? |
| (Ap kI ghaRI mẼ) kitnE bajE HãI? | What time do you have (lit., How many strikes are there [in your watch])? |

1. Either of the forms given is acceptable, although the first is probably more common. Words in ( ) are, of course, optional and are often left out.

2. The words bajE HãĨ (have struck) are used to express the idea in the English "o'clock." Both the singular and plural forms are used, depending on the number of the word they agree with. This construction cannot be fully explained until Lesson Eighteen.

Answering a question about time

| | | |
|---|---|---|
| 12:45 | (mErI ghaRI mẼ) paonA Ek bajA Hai | My watch says (lit., In my watch) it's a quarter to one. |
| 1:00 | Ek bajA Hai | It's one o'clock (lit., One has struck). |
| 1:15 | savA Ek bajA Hai | It's a quarter past one. |
| 1:30 | (ab) DERh bajA Hai | (Now) it's half past one. |
| 1:45 | (mErI ghaRI mẼ) paonE dO bajE HãĨ | (My watch says) it's a quarter to two. |
| 2:00 | dO bajE HãĨ | It's two o'clock (lit., Two have struck). |
| 2:15 | savA dO bajE HãĨ | It's a quarter past two. |
| 2:30 | (ab) DhAI bajE HãĨ | (Now) it's half past two. |
| 2:45 | paonE tIn bajE HãĨ | It's a quarter to three. |
| 3:00 | tIn bajE HãĨ | It's three o'clock. |
| 3:15 | (ab) savA tIn bajE HãĨ | (Now) it's a quarter past three. |
| 3:30 | (mErI ghaRI mẼ) sARhE tIn bajE HãĨ | (By my watch) it's half past three. |

3. In this lesson time is not taught for points in between quarter hours (that is, in minutes) since it involves both numbers and constructions not learned until farther on in the course. It might be worth remembering, however, that the English word "minute" is carried over into Urdu as a masculine noun, minaT; for example, pandra minaT (fifteen minutes).

4. Fraction words are used with numbers to indicate times between the hours, as follows:

(a) The word paonA (inflectable to paonE) is used for "three quarters" (3/4); but since it really means a *number minus one-fourth* (that is, *one-quarter less* than a number) it is combined with the next number *above* rather than below. So, paonA Ek (12:45), paonE dO (1:45), etc.

(b) The unchangeable word savA is used to show a *quarter past* an hour. It means not one-fourth but a *number plus one-fourth* (that is, *one-fourth* above or *more* than a number). It is used with all twelve hours. So, savA Ek (1:15), savA dO (2:15), etc.

(c) Half hours are shown by three words:

(i) For 1:30 the fraction DERh (1-1/2) is used. So, DERh bajA Hai.

(ii) For 2:30 the fraction DhAI (2-1/2) is used. So, DhAI bajE HãĨ.

iii) For all other half hours the word sARhE (= + 1/2) is used before the number. So, sARhE tIn bajE HãĨ (3:30), sARhE cAr bajE HãĨ (4:30), etc.

5. These fraction words can also be used to indicate distance, weight and quantity/amount as well as time; but such uses will be introduced later in the course as needed. At this point you need only learn them in connection with time.

6. The times with Ek (one) as a base (namely, 12:45, 1:00, 1:15 and 1:30) are regarded as singular and the word remains bajA. All other times (from 1:45 to 12:30) are plural and both paonA and bajA will inflect to indicate this.

### 9-D Mentioning time in statements

| | |
|---|---|
| mErI ghaRI Galat Hai--ThIk naHĨ caltI--ab kyA vakt Hai? | My watch is wrong--It doesn't run right--What time is it now? |
| lArI lAHaor sE kis vakt caltI Hai? | What time does the bus leave (or, go) from Lahore? |
| janAb, vO pUrE cAr bajE caltI Hai | Sir, it leaves exactly at four o'clock. |
| aor kis vakt paHũctI Hai? | And what time does it arrive? |
| vO paonE cAr ghãTE mẼ, yanI paonE ATh bajE, paHũctI Hai | It arrives in 3-3/4 hours, that is, at 7:45. |
| yi lArI kitnE ghãTE mE paHũctI Hai | How long does this bus take (lit., In how many hours does this bus arrive)? |
| vO sirf Ek ghãTE mẼ paHũctI Hai | It arrives in (or, takes) just one hour. |
| (rEl)-gARI kis vakt lAHaor sE caltI Hai? | What time does the train start (or, leave) from Lahore? |
| gARI sARhE nao bajE lAHaor sE caltI Hai | The train leaves Lahore at half past nine. |
| aor kis vakt paHũctI Hai? | And arrives at what time? |
| vO paon ghãTE mẼ AtI Hai, yanI savA das bajE paHũctI Hai | It comes in 3/4 of an hour, that is, it arrives at a quarter past ten. |
| Ap kA SaoHar kis vakt kAm par jAtA Hai? | What time does your husband go to work? |
| mErA SaoHar subaH kE ATh bajE kAm par jAtA Hai | My husband goes to work at 8:00 in (lit., of) the morning. |

| | |
|---|---|
| aor kis vakt kAm sE AtA Hai? | And what time does he come (or, get back) from work? |
| vO aksar SAm kE savA pÃc bajE AtA Hai | He usually comes at 5:15 in (lit., of) the evening. |
| DAkvAlA kis vakt DAk lAtA Hai? | What time does the mailman bring the mail? |
| vO takrIban sARhE das bajE subaH lAtA Hai | He brings it at approximately 10:30 in the morning. |
| dO-paHr kA khAnA kis vakt taiyAr HOtA Hai? | What time is lunch (lit., the meal of noontime) ready? |
| dO-paHr kA khAnA takrIban sARhE bAra bajE taiyAr HOtA Hai | Lunch is ready about half past twelve. |
| Ap SAm kA khAnA kis vakt khAtE HãĨ? | What time do you eat supper (lit., the meal of evening)? |
| Ham aksar SAm kA khAnA sARhE sAt bajE khAtE HãĨ | We usually eat supper at half past seven. |
| Ap Aj-kal kis vakt skUl (kO) jAtE HãĨ? | What time do you go to school nowadays? |
| Ham Aj-kal sARhE ATh bajE skUl (kO) jAtE HãĨ | Nowadays we go to school at half past eight. |
| Aj-kal lOg girjA kis vakt jAtE HãĨ? | What time do people go to church nowadays? |
| Aj-kal lOg das bajE subaH girjA jAtE HãĨ | Nowadays people go to church at ten o'clock in the morning. |
| naokar Adh(E) ghãTE mẼ kamrE kO sAf kartA Hai | The servant cleans the room in half an hour. |
| AdhI rAt (mẼ) kOI naHĨ AtA | Nobody comes at midnight (lit., half-night)! |

1. The verb calnA has many meanings, depending on the context. Basically it means to move--hence, to operate or function--and may refer to people or things. Meanings commonly encountered are: to start, go, move, operate, blow (of wind), run, work.

2. The adjective pUrA/E/I (full, complete) may be used with time to show exactness. So, pUrE cAr bajE means "four o'clock on the dot." The word ThIk (correct) can be used in the same way. Thus, ThIk cAr bajE also means "exactly four o'clock."

3. gARI can mean a train or an ordinary "cart." If one wants to be specific one can prefix the English word rEl to designate a train, as

rEl-gARI (railway train).

4. The word paonA/E (= 3/4 of ___) which is always used before numbers and usually before nouns is occasionally shortened to paon, particularly with a word like ghãTa when inflected. So, paon ghãTE mẼ (in 3/4 of an hour).

5. In contrast to bajA (which means a point of time "struck" on the clock) ghãTa is the simple word for "hour" or period of time. (Incidentally, it may also mean a rather large "bell".)

6. Although one might expect the word ghãTa to inflect to ghãTÕ when used in the plural, this is not normally done in speech when a definite number occurs with it. So, Ek ghãTE mẼ (in one hour), paonE cAr ghãTE mẼ (in 3-3/4 hours). In other words, expressions showing time, price, measurement or weight are not usually pluralized in speech when they are preceded by a definite number. (Cf. Lesson 9-B-4.)

7. It should be noted again that when "time" either in question or answer form is the subject of a sentence it is uninflected. So, ab kyA vakt Hai? (What time is it now?) Ek bajA Hai (It's one o'clock.) However, when time is used adverbially in the sense of "At what time...?" or "at such and such a time..." it is inflected, since a time word or phrase (like kO, kE vakt or par) is understood though not usually expressed (cf. § 8-D-4, § 8-G-5). For example,

| | |
|---|---|
| vO kis vakt AtI Hai? | What time does she/it come? |
| vO Ek bajE AtI Hai | She/It comes at one o'clock. |

8. "Morning," "evening" and "night" are expressed with time phrases in two ways. For example,

either

| | | | | |
|---|---|---|---|---|
| subaH | kE | sAt bajE | = | 7:00 a.m. |
| SAm | | pÃc bajE | = | 5:00 p.m. |
| rAt | | gIAra bajE | = | 11:00 p.m. |

or

sAt bajE subaH = 7:00 a.m.
pÃc bajE SAm = 5:00 p.m.
gIAra bajE rAt = 11:00 p.m.

9. The phrase Aj-kal is a combination of Aj (today) and kal (yesterday/tomorrow) and has the meaning of "nowadays." Either word can, of course, be used in its basic sense, as:

| | |
|---|---|
| mãĩ Aj bImAr HŨ | I'm sick today. |
| vO kal sE bImAr Hai | He/She has been (lit., is) sick since (lit., from) yesterday. |

10. The word girjA (church), though masculine and ending in /A/, is an exception and does not change to /E/, either for the plural or for following postpositions. However, due to the influence of Panjabi, some Urdu speakers tend to inflect it in speech (though not in writing)--and this use should be recognized when heard.

11. The inflectable fraction word AdhA/E/I (sometimes shortened to Adh) means "half of" something. It is used as an adjective with nouns (as, Adh ghãTa, AdhA ghãTa, AdhI rAt), but never with numbers. For "half" when used with numbers see § 9-C-4-c, above.

12. "Noon" and "midnight" have two special phrases that occur commonly: dO-paHr (= two "watches", i.e., second watch) for "noon" and AdhI rAt (= half night) for "midnight" (which in English also means "middle of"--or half-way through--"the night").

### 9-E The question word kaonsA/E/I (which?) for people or things

| | |
|---|---|
| un kA kaonsA bacca bImAr Hai? | Which of their children is sick? |
| (un kA) chOTA (bacca) bImAr Hai | Their little(r/st) child is sick. |
| tumHArI kaonsI laRkI skUl mẼ paRhtI Hai? | Which one of your girls studies in school? |
| sirf mErI baRI laRkI skUl mẼ paRhtI Hai | Only my big(ger/gest) girl studies in school. |
| kaonsI lArI rAvalpinDI (kO) jAtI Hai? | Which bus goes to Rawalpindi? |
| ATh bajE kI lArI pinDI jAtI Hai | The 8:00 o'clock bus goes to 'Pindi. |
| Ap kE mÃ-bAp kaonsE SaHr mẼ raHtE Hãĩ? | Which city do your parents live in? |
| mErE mÃ-bAp karAcI mẼ raHtE Hãĩ | My parents live in Karachi. |
| kaonsA AdmI urdU naHĨ samajhtA? | Which man doesn't understand Urdu? |
| misTar vAkar urdU naHĨ samajhtE | Mr. Walker doesn't understand Urdu. |
| Aj-kal Ap kaonsI kitAb zIAda paRhtE/I Hãĩ? | Which book do you read/study more/most these days? |
| Aj-kal mãĩ yi kitAb zIAda paRhtA/I HŨ | These days I read/study this book more/most. |
| kaonsA jumla durust Hai: mãĩ tAlib-ilm HŨ, yA mãĩ tAlib-ilm Hãĩ? | Which sentence is correct: I am a student, or I are a student? |
| mãĩ tAlib-ilm HŨ durust jumla Hai | "I am a student" is a correct sentence. |
| mãĩ tAlib-ilm Hãĩ Galat jumla Hai | "I are a student" is a wrong/incorrect sentence. |

| | |
|---|---|
| kaonsA lafz durust Hai:<br>mujh kA yA mErA? | Which word is correct: "of me" or "my"? |
| mujh kA Galat Hai lEkin<br>mErA durust Hai | "Of me" is wrong/incorrect, but "my" is correct. |

1. When mÃ (mother) and bAp (father) are used together as a compound they, naturally, mean "parents."

2. The word zIAda (which is uninflectable) means literally "more," but may be rendered as both "more" and "most," depending on the context.

## 9-F Vocabulary for Lesson Nine

| | |
|---|---|
| Adh(A/E/I) | half, one-half of (AdhI rAt = midnight) |
| Aj | today |
| Aj-kal | nowadays, these days |
| aksar | often, usually; most |
| bajA/E | o'clock (from bajnA, to strike, be struck) |
| calnA | to move, operate, function; start, go, blow (of wind), walk, run, 'work' (e.g., It works) |
| DERh | one and one-half (1½) |
| DhAI | two and one-half (2½) |
| (Aj kI) dO-paHr (f) | noon (today) |
| durust | correct, right; well |
| Galat | incorrect, wrong |
| (lambI) (rEl)gARI (f) | (long) (railway) train; cart |
| (Ap kA) ghãTa (m) | (your) hour, period; bell |
| (baRA) girjA (m) | (big) church (building) |
| (baRA) Gussa (m) | (great) anger; GussE = angry |
| (baRI) jaga (f) | (big) place, space, room, capacity |
| (lambA) jumla (m) | (long) sentence |
| kal | yesterday; tomorrow |
| kaonsA/E/I | which? |
| (acchA) khAnA (m) | (good) food; also, khAnA, to eat |
| (acchA) lafz (m) | (good) word |
| lAnA | to bring |
| (mErE) mÃ-bAp | (my) parents |

| | |
|---|---|
| (pandra) minaT (m) | (fifteen) minute(s) |
| paHUcnA | to arrive at, reach |
| paon(A/E) | three-quarters (actually, ¼ less than ___) |
| parsÕ | day before yesterday; day after tomorrow |
| pUrA/E/I | full, complete; exact(ly) |
| (Aj kI) SAm (f) | (this) evening (lit., the evening of today) |
| sARhE | -and-a-half (for all numbers except 1½ and 2½) |
| savA | one-quarter (actually, ¼ more than ___) |
| sE | from, with, by, for, since |
| (Aj kI) subaH (f) | (this) morning (lit., the morning of today) |
| sunnA | to listen to, hear |
| takrIban | approximately, almost, about |
| yanI | that is (to say), in other words |
| zIAda | more, most; too much; excessive |

## 9-G Conversational review

(to be done with the teacher -- do not translate)

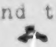
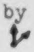
1. Practice the names of some of the country's larger cities by going around the students turn by turn and asking the question below, with the teacher giving the correct pronunciation of the city or town. For example,

T. yi lArI kis jaga sE AtI Hai? (lAHaor)
S. yi lArI lAHaor sE AtI Hai
T. vO lArI kis jaga sE AtI Hai? (karAcI)
S. vO lArI karAcI sE AtI Hai

2. Find out the "homeland" of each student by going around the class and asking each two students about one person's homeland, as follows:

T. to S.1 Ap kis jaga sE Hãĩ?
S.1 maĩ amrIka sE HŨ
T. to S.2 vO kis jaga sE Hai?
S.2 vO amrIka sE Hai

Then repeat the process with students 2 & 3, 3 & 4, 4 & 5, etc.

3. Drawing clock hands on the blackboard--for example, for 4:00 o'clock--or using a large teaching clock (if available), practice asking and answering the time of day (several times around the class) by quarter hours only. For example, (5:15), (7:30),  (9:45),  (2:00).

4. Repeat exercise 3, and add phrases with subaH, SAm or rAt to indicate the part of the day being referred to, a.m. or p.m.

5. Use the following sentences to practice time, writing a time on the blackboard for the student to use in reply. Use the same sentence for each student, changing the time only. For example,

T. subaH kI gARI kis vakt caltI Hai? (6:45)
S. subaH kI gARI paonE sAt bajE caltI Hai

Other questions:

T. rAt kI gARI kis vakt paHũctI Hai? ( : )
T. subaH kI lArI kis vakt caltI Hai? ( : )
T. SAm kI lArI kis vakt paHũctI Hai? ( : )
T. un kI laRkIà kis vakt skUl jAtI Hãĩ? ( : )
T. KAnsAmà kis vakt bAzAr jAtA Hai? ( : )
T. DAkTar sAHib kis vakt HaspitAl jAtE Hãĩ? ( : )
T. Ap kis vakt kAm par jAtE/I Hãĩ? ( : )
T. tum kis vakt khAnA khAtE/I HO? ( : )
T. un kE baccE kis vakt sOtE Hãĩ? ( : )

6. The teacher should point to or hold up various pairs of things in the room--only things which students know the names of, e.g., kitAbẼ, tasvIrẼ, kursIÃ, kalam, pinsalẼ, khiRkIÃ, darvAzE, cAbIÃ--and ask questions and receive answers according to the following pattern (using various adjectives, such as baRA/E/I, chOTA/E/I, acchA/E/I, KUbsUrat, sufEd, kAlA/E/I, HarA/E/I, lambA/E/I). For example,

T. kaonsI kursI baRI Hai, yi yA vO?
S. _____ kursI baRI Hai

## LESSON TEN

### 10-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /p/ and /b/ (1/2)

vO us kA pAnI Hai (That's the water from it.)
vO us kA bAnI Hai (He is its founder.)

vaHÃ paRA Hai (It's lying over there.)
vaHÃ baRA Hai (There's a big one over there.)

2. Contrasting /ph/ and /bh/ (3/4)

phaTTE kO jalA dO (Burn up the plank of wood.)
bhaTTE kO jalA dO (Fire up the brick kiln.)

vO phUl bhUl gayA (He forgot the flowers.)

### 10-B The cardinal numbers "sixteen" to "twenty"

| 16 ۱۶ | 17 ۱۷ | 18 ۱۸ | 19 ۱۹ | 20 ۲۰ |
|---|---|---|---|---|
| sOla | sattra | aTThAra | unnIs | bIs |

### 10-C The formation of the present continuous tense

karnA (to do)

| | | | | Singular | | |
|---|---|---|---|---|---|---|
| Person | Subject | Root | | "---ing" | Tense | Meaning |
| 1st | (mãĨ) | kar | + | raHA/I | HŨ | I am doing (it) |
| 2nd | (tU) | | | | Hai | You are doing (it) |
| 3rd | (vO) | | | | | He/She/It is doing (it) |

| | | | | Plural | | |
|---|---|---|---|---|---|---|
| Person | Subject | Root | | "---ing" | Tense | Meaning |
| 2nd | (tum) | kar | + | raHE/I | HO | You are doing (it) |
| 1st | (Ham) | | | | Hãĩ | We are doing (it) |
| 2nd | (Ap) | | | | | You are doing (it) |
| 3rd | (vO) | | | | | They are doing (it) |

sIkhnA (to learn)

|  | Singular |  |  |  |  |
|---|---|---|---|---|---|
| Person | Subject | Root | "---ing" | Tense | Meaning |
| 1st | (mãĩ) | sIkh | raHA/I | HŨ | I'm learning |
| 2nd | (tU) |  |  | Hai | You're learning |
| 3rd | (vO) |  |  |  | He/She is learning |

|  | Plural |  |  |  |  |
|---|---|---|---|---|---|
| Person | Subject | Root | "---ing" | Tense | Meaning |
| 2nd | (tum) | sIkh | raHE/I | HO | You're learning |
| 1st | (Ham) |  |  | Hãĩ | We're learning |
| 2nd | (Ap) |  |  |  | You're learning |
| 3rd | (vO) |  |  |  | They're learning |

1. When the root of an Urdu verb is followed by the forms raHA/E/I--which come from the verb raHnA (already learned), meaning to live, remain, stay, continue--and the appropriate present auxiliary forms of HOnA (to be), the verb resulting is the present continuous tense. The basic idea (i.e., lexical meaning) of the compound is, of course, contained in the root.

2. This tense describes action or state/condition which is actually going on, taking place or in progress at the time. It can be distinguished from the present habitual tense as follows:

|  |  |
|---|---|
| Ap kyA kartE/I Hãĩ? | What do you do (i.e., What is your job)? |
| Ap kyA kar raHE/I Hãĩ? | What are you doing (just now)? |

In other words,

|  |  |
|---|---|
| in dO jumlÕ mẼ kAfI fark Hai | There's lots of difference between (lit., in) these two sentences. |

3. This form of the verb raHnA which is used here (raHA/E/I) inflects in the same way that tA/tE and tI did, in order to agree with the subject in gender and number (cf. § 8-C-2).

4. The same personal pronouns that we have been using so far (cf. § 4-C and § 4-D) are used in this tense. If the context warrants it, they are sometimes omitted, and are therefore shown in ( ). For example,

|  |  |
|---|---|
| kaHÃ jA raHE Hãĩ? | Where are (you) going? |
| DAk-KAnE jA raHA HŨ | (I) am going to the post office. |

## 10-D Statements, questions and negatives in the present continuous tense

|  |  |
|---|---|
| laRkIÃ kaHÃ jA raHI Hãĩ? | Where are the girls going? |
| vO skUl jA raHI Hãĩ | They're going to school. |

| | |
|---|---|
| mãĨ aKbAr naHĨ paRh raHA/I-- Ek rasAla paRh raHA/I HŨ | I'm not reading a/the newspaper, I'm reading a magazine. |
| vO daftar naHĨ jA raHE-- HaspitAl jA raHE HãĨ | They/He are/is not going to the office, they/he are/is going to the hospital. |
| Aj-kal Ap kyA sIkh raHE/I HãĨ? | What are you learning these days? |
| mãĨ Aj-kal urdU sIkh raHA/I HŨ | I'm learning Urdu these days. |
| Ap kis sE sIkh raHE/I HãĨ? | Who are you learning (it) from? |
| mãĨ misTar _____ sE sIkh raHA/I HŨ | I'm learning (it) from Mr. _______. |
| mãĨ aor tum dOnÕ urdU sIkh raHE HãĨ | You and I (lit., I and you) are both learning Urdu. |
| kyA vO ArAm kar raHA Hai? | Is he resting (= taking it easy)? |
| jI-naHĨ, vO gOl-kamrE kO sAf kar raHA Hai | No sir/ma'am, he's cleaning the living room. |
| mAlI gOdAm mẼ kyA kar raHA Hai? | What's the gardener doing in the storeroom? |
| vO usE sAf kar raHA Hai | He's cleaning it. |
| naokar kI bIvI Gusul-KAnE kO sAf kar raHI Hai | The servant's wife is cleaning the bathroom. |
| baccE ab sO raHE HãĨ | The children are sleeping now. |
| tAlib-ilm kyA KarId raHE HãĨ? | What are the students buying? |
| vO naI kitAbẼ KarId raHE HãĨ | They are buying new books. |
| Ap kyA lE raHE/I HãĨ? | What are you getting (= buying; lit., taking)? |
| mãĨ kAGaz lE raHA/I HŨ | I'm getting (/buying/taking) paper. |
| DAkTar sAHib ab kisI kO dEkh raHE HãĨ? | Is the doctor seeing (i.e., examining) anyone now? |
| jI-naHĨ, vO kisi kO naHĨ dEkh raHE--khAnA khA raHE HãĨ | No sir/ma'am, He's not seeing anyone. He's eating (his) meal. |
| KAnsAmÃ bAvurcI-KAnE mẼ kAm kar raHA Hai | The cook is working in the kitchen. |
| vO tum sE kyA kaH raHA Hai? | What's he saying to you? |
| mãĨ naHĨ jAntA/I (ki) kyA kaH raHA Hai | I don't know what he's saying. |

| | |
|---|---|
| tAlib-ilm kie kI sun raHE Hãĩ? | Who are the students listening to? |
| vO ustAd sAHib kI sun raHE Hãĩ | They are listening to the teacher. |
| usE kaon lA raHA Hai? | Who is bringing her? |
| mErA KaiyAl Hai ki us kA SaoHar usE lA raHA Hai | I think (lit., My thought is) that her husband is bringing her. |
| vO laRkA dukAn sE kyA lE raHA Hai? | What is that boy getting from the shop? |
| mErA KaiyAl Hai ki vO nayA kalam KarId raHA Hai | I think that he's buying a new pen. |
| masIHI lOg girjA jA raHE Hãĩ | Christian people are on their way to church. |
| vO musalmAn masjid jA raHE Hãĩ | Those Muslims are going to the mosque |
| ustAnI baccÕ kO kyA dE raHI Hai? | What is the lady teacher giving to the children? |
| vO unHẼ tasvIrẼ dE raHI Hai | She is giving them pictures. |
| tumHẼ pata Hai ki vO kyA paRh raHE Hãĩ? | Do you know (lit., Is there information to you) what they are reading? |
| jI-naHĨ, mujhE pata naHĨ ki kyA paRh raHE Hãĩ | No sir/ma'am, I don't know what they are reading. |

1. Although in English when we have compound subjects or objects we put the other person first and ourselves last (as "you and I," "you and me"). in Urdu the numerical order of persons is followed, with "I" coming first and then followed by a second or third person, as the case may be. So, "mãĩ aor tum..." (I and you). The verb, of course, is put in the plural and, if the gender is mixed, will be masculine. (Cf. § 5-E-5.)

2. gOl-kamra is literally a "round (-shaped) room," so called because of its frequently having this shape in olden times. It was the living room, drawing room or place where one entertained guests. Even though houses built nowadays often do not have this shape of room, the name has persisted.

3. gOdAm is a storeroom, storage area, warehouse, or even "closet", depending on the situation. Its pronunciation has been corrupted into the English word "godown."

4. There is a special technical word used by medical people for examining patients; but it is not necessary for you to know this now--if ever! The simple verb dEkhnA (to see) is adequate for this purpose and is so understood in this context.

5. Verbs like jAnnA (to know) tend to occur in the simple present habitual tense rather than the present continuous. Even in English we say, "I know" rather than "I am knowing," because of the nature of the verbal idea.

6. The conjunction ki (that) is very common in Urdu even though it is not always translatable. In the last sentence on p. 85 the ki is put in ( ) to show that even in Urdu it is sometimes superfluous. In the final two sentences of this section it is preferred to make the Urdu smoother, even though in the English translation it is ignored.

7. This tense does not commonly occur in the negative, but if naHĪ is required then it usually comes just before the root element of the compound. So, naHĪ paRh raHA/I, naHĪ jA raHE, naHĪ dEkh raHE.

8. pata (address/information) may be used impersonally in the sense of "to know" or (negatively) "not to know." The person who knows/doesn't know is either supplied from the context (cf. § 6-C, sentence 6) or shown with kO or its alternate(s), as in the final two examples above. So,

| | |
|---|---|
| tumHĒ pata Hai...? | Do you know (lit., Is there information to you) . . . ? |
| mujhE pata naHĪ... | I don't know . . . |

It may even be strengthened by the addition of ThIk, as:

| | |
|---|---|
| mujhE ThIk pata naHĪ | I don't know exactly (or, for sure). |

The verb jAnnA (to know), of course, can convey approximately the same thing. Hence,

| | |
|---|---|
| mãĪ naHĪ jAntA/I | I don't know. |

## 10-E Infinitives used as nouns

| | |
|---|---|
| kaonsA farS sAf naHĪ? | Which floor isn't clean? |
| sOnE kE kamrE kA farS sAf naHĪ | The bedroom floor isn't clean. |
| baccE sOnE kE kamrE mĒ ArAm kar raHE Hãĩ | The children are resting in the bedroom. |
| is ghar mĒ tIn sOnE kE kamrE Hãĩ | This house has three bedrooms. |
| kaonsA kamrA mailA Hai? | Which room is dirty? |
| khAnE kA kamra mailA Hai | The dining room is dirty. |
| Ham khAnE kE kamrE mĒ khAtE Hãĩ | We eat in the dining room. |
| khAnE kE kamrE mĒ Ek fAltU mEz Hai | There's an extra table in the dining room. |

1. The infinitive (or "to"- form) of a verb is in reality a verbal noun. As such, it inflects according to the rules for masculine nouns.

2. The examples given above are from two very common verbs, sOnA (to sleep) and khAnA (to eat). When they are joined to kamra we have sOnE kA kamra (sleeping, i.e., bedroom) and khAnE kA kamra (eating, i.e., dining room), respectively.

## 10-F The word cAHIE (needed) in impersonal constructions

| | |
|---|---|
| Ap kO kyA cAHIE? | What do you need (lit., What is needed to you)? |
| mujhE Ek lAl kalam cAHIE | I need a red pen. |
| us laRkI kO kyA cAHIE? | What does that girl need? |
| usE Ek pinsal cAHIE | She needs a pencil. |
| tAlib-ilmŎ kO kyA cAHIE? | What do the students need? |
| mErA KaiyAl Hai ki unHĔ nal kitAbĔ cAHIĔ | I think that they need new books. |
| mAlI kO kitnE rupaE cAHIĔ? | How many rupees does the gardener need? |
| usE bIs rupaE cAHIĔ | He needs twenty rupees. |
| yi ghaRI purAnI Hai aor ThIk naHĬ caltI--mujhE nal ghaRI cAHIE | This watch is old and doesn't run right (or, properly)--I need a new watch. |
| tumHĔ cArpAI cAHIE? jI-HĂ--acchA, barAm(a)dE mĔ fAltU cArpAI Hai | Do you need a bed? Yes sir/ma'am. Well (or, all right, o.k.), there's an extra bed on the verandah. |
| kisI aor kO aKbAr cAHIE? | Does anyone else need a newspaper? |
| jI-HĂ, mujhE aKbAr cAHIE | Yes sir/ma'am, I need a newspaper. |
| tujhE aor kAGaz cAHIE? | Do you need more paper? |
| jI-naHĬ, mErE pAs kAfI Hai--aor naHĬ cAHIE | No sir/ma'am, I have plenty. I don't need (any) more. |

1. Although in English when we say "I need..." the thing needed is the object of the sentence, in Urdu the same idea is commonly expressed impersonally as follows:

(a) The thing needed becomes the subject.

(b) The impersonal cAHIE (for either gender) is the verb which is pluralized to cAHIĔ when the subject is plural.

(c) The person who needs--that is, the subject in English--becomes the indirect object, followed by kO or its alternate E/Ĕ.

So, in the examples above we have, literally: "To you what is needed?" "To me a red pen is needed", etc.

2. aor, previously learned as a conjunction (and), can also be used as a pronoun, kisI aor kO (anyone else) and aor naHĬ cAHIE (more is not needed), and as an adjective, aor kAGaz cAHIE? (Is more paper needed...?) (Cf. the Vocabulary of Lesson 5.)

## 10-G Ordinal numbers (showing rank, order or succession)

| | | | | | |
|---|---|---|---|---|---|
| 1st | paHlA/E/I | 5th | pÃcvÃ/Ẽ/Ĩ | 9th | navÃ/Ẽ/Ĩ |
| 2nd | dUsrA/E/I | 6th | chaTA/E/I | 10th | dasvÃ/Ẽ/Ĩ |
| 3rd | tIsrA/E/I | 7th | sAtvÃ/Ẽ/Ĩ | 15th | pandravÃ/Ẽ/Ĩ |
| 4th | caothA/E/I | 8th | AThvÃ/Ẽ/Ĩ | 20th | bIsvÃ/Ẽ/Ĩ |

1. Special words are used for the numbers "first," "second," "third," "fourth" and "sixth." They have to be learned as separate vocabulary items. Since they are adjectives and end in /A/ they can be inflected to /E/ or /I/, depending on the words they are used with.

2. The suffix -vÃ, which inflects to -vẼ or -vĨ depending on the word it is used with, is added to the cardinal number pÃc (5) and all other numbers except Ek (1), dO (2), tIn (3), cAr (4) and chE (6).

3. A minor vowel change occurs for "ninth" (9th): nao + vÃ becomes navÃ/Ẽ/Ĩ.

## 10-H The use of ordinal numbers

| | |
|---|---|
| yi HamArI paHlI kitAb Hai | This is our first book. |
| un kA dUsrA bETA skUl naHĨ jAtA | Their second son doesn't go to school. |
| ab tIsrE tAlib-ilm kI bArI Hai | Now it's the third student's turn. |
| yi Aj kI caothI ciTThI Hai | This is the fourth letter today. |
| pÃcvÃ laRkA kaHÃ raHtA Hai? | Where does the fifth boy live? |
| tumHArI laRkI chaTI jamAat mẼ paRhtI Hai? | Does your daughter study in the sixth class (or, grade)? |
| yi bAt sAtvẼ sabak mẼ Hai | This thing is in the seventh lesson. |
| kitnE laRkE AThvĨ jamAat mẼ paRhtE Hãĩ? | How many boys are studying in the eighth class (or, grade)? |
| yi navÃ sabak naHĨ--Ham dasvÃ sabak paRh raHE Hãĩ | This isn't the ninth lesson. We're studying the tenth lesson. |
| naokar kisI dUsrE kamrE kO sAf kar raHA Hai | The servant is cleaning some other room. |
| mErA KaiyAl Hai ki vO dUsrÕ kO bhI rupaya dEtE Hãĩ | I think that they give money to others as well. |
| kOI dUsrA AdmI Hai? | Is there someone/anyone else? |
| jI-naHĨ, dUsrA kOI naHĨ | No sir/ma'am, No one else. |

1. Besides its usual meaning of "second", dUsrA/E/I can also mean "some other," "something else," as the last four examples above show. There it is not just a question of a "second" but an additional person or item.

## 10-I Vocabulary for Lesson Ten

| | |
|---|---|
| aTThAra | eighteen |
| (lambA) barAmada (m) | (long) verandah, porch |
| (mErI) bArI (f) | (my) turn |
| (chOTA) bAvurcI-KAna (m) | (small) kitchen |
| bIs | twenty |
| cAHIE/E | needed, needful, necessary |
| caothA/E/I | fourth |
| (lambI) cArpAI (f) | (long) bed (of the rope-strung type) |
| chaTA/E/I | sixth |
| dEkhnA | to see, look at; examine, inspect |
| dEnA | to give, pay |
| dUsrA/E/I | second; (an)other |
| (baRA) fark (m) | (great) difference |
| (mailA) gOdAm (m) | (dirty) storeroom, warehouse, closet |
| (baRA) gOl-kamra (m) | (large) living room (from gOl = round, circular) |
| (chOTA) Gusul-KAna (m) | (small) bathroom |
| (mErA) KaiyAl (m) | (my) thought, idea (= I think...) |
| KarIdnA | to buy, purchase |
| (baRA) khAnE kA kamra (m) | (big) dining room |
| ki | that (conjunction; often untranslatable) |
| lEnA | to take; buy; get |
| mailA/E/I | dirty |
| (acchA/I) masIHI (m/f) | (good) Christian; also, "Christian" (adjective) |
| (baRI) masjid (f) | (large) mosque |
| (acchA/I) mussalmAn (m/f) | (good) Muslim |
| nayA/naE/naI | new |
| paHlA/E/I | first; (paHlE = first, before this, formerly) |

| | |
|---|---|
| purAnA/E/I | old (of things) |
| (thORA) rupaya (m) | (a little) money; Rupee |
| (HamArA) sabak (m) | (our) lesson |
| sattra | seventeen |
| sIkhnA | to learn |
| sOla | sixteen |
| (baRA) sOnE kA kamra (m) | (large) bedroom |
| tIsrA/E/I | third |
| unnIs | nineteen |

## 10-J Conversational review

(to be done with the teacher -- do not translate)

1. Change each of the following verbs (which are now in the present habitual tense) to the present continuous tense, keeping the person, number and gender the same. The teacher should call out the forms below and the student reply with the new form. For example,

T. mãĨ AtA HŨ
S. mãĨ A raHA HŨ

| | | | |
|---|---|---|---|
| (a) | tU ArAm kartI Hai? | (k) | tum dEtE HO? |
| (b) | vO jAtA Hai | (l) | Ap KarIdtI Hãĩ? |
| (c) | Ham kaHtE Hãĩ | (m) | vO sOtE Hãĩ |
| (d) | Ap kAm kartI Hãĩ? | (n) | mãĨ sIkhtI HŨ |
| (e) | tum kyA kartE HO? | (o) | tU usE khAtA Hai? |
| (f) | vO ciTThI likhtI Hai | (p) | vO usE lAtA Hai |
| (g) | mãĨ sabak paRhtA HŨ | (q) | Ham us kI suntE Hãĩ |
| (h) | tU usE sAf kartI Hai? | (r) | tum kAm naHĨ kartI? |
| (i) | vO usE sAf naHĨ kartI | (s) | Ap ArAm naHĨ kartE? |
| (j) | Ham usE dEkhtI Hãĩ | (t) | vO ab naHĨ sOtE |

2. Practice using the numbers Ek to bIs in the following pattern. Use more of the higher numbers, that is, between gIAra and bIs. In their replies students should choose numbers that have not previously been used by other students when telling how much they themselves need.

| | |
|---|---|
| T. to S.1 | Ap kO kitnE rupaE cAHIẼ? |
| S.1 | mujhE sirf Ek rupaya cAHIE |
| T. to S.2 | usE kitnE rupaE cAHIẼ? |
| S.2 | usE sirf Ek rupaya cAHIE |
| T. to S.3 | Ap kO kitnE rupaE cAHIẼ? |
| S.3 | mujhE pandra rupaE cAHIẼ |
| T. to S.4 | usE kitnE rupaE cAHIẼ? |
| S.4 | usE pandra rupaE cAHIẼ |

3. The teacher should ask (according to the pattern shown) each student what he/she needs, and the student should reply with the name of some item (e.g., nIlA kalam, baRI kursI, naI ghaRI) which has been learned so far. After one or two turns each, depending on the size of the class, repeat the exercise so that students can give their replies in the plural. For example,

(First time around)
T. Ap kO kyA cAHIE?
S. mujhE nIlA kalam cAHIE

(Later)
T. Ap kO ab kyA cAHIE?
S. mujhE ab dO battIÃ cAHIẼ

4. Use the words/phrases given below to answer the question, turn by turn, around the class: barAmada, bAvurcI-KAna, gOdAm, gOl-kamra, Gusul-KAna, jamAat kE kamrE, khAnE kA kamra, sOnE kE kamrE. For example,

T. kaonsI jaga mailI Hai?
S. _______ mailA/E/I Hai/Hãĩ

5. Repeat the words/phrases of exercise 4 with the following pattern:

T. kaonsI jaga sAf naHĨ?
S. _______ sAf naHĨ

6. Practice the ordinal numbers from paHlA/E/I to pÃcvÃ/vẼ/vĨ by placing five of various items (e.g., books, pictures, magazines, pens, keys) in front of the class and asking such questions as the following:

T. kaonsI tasvIr baRI Hai?
S. (caothI) tasvIr baRI Hai
T. kaonsI tasvIr dilcasp Hai
S. (mErA KaiyAl Hai ki) (paHlI) tasvIr dilcasp Hai

After one group of things has been practiced, similar questions can be asked about other things.

7. Practice the ordinal numbers from chaTA/E/I to dasvÃ/vẼ/vĨ in the following pattern:

T. us kI bETI kaonsI jamAat mẼ paRhtI Hai?
S. us kI bETI (sAtvĨ) jamAat mẼ paRhtI Hai
T. Ap kA bhAI kaonsI jamAat mẼ paRhtA Hai?
S. mErA bhAI (dasvĨ) jamAat mẼ paRhtA Hai

The teacher should make up enough such questions to give every student in the class at least one turn, and to use all the required ordinals.

8. Practice the ordinal numbers from gIAravÃ/vẼ/vĨ to bIsvÃ/vẼ/vĨ in the following pattern:

T. vO kaonsA sabak paRh raHA Hai?
S. vO (caodavÃ) sabak paRh raHA Hai

# LESSON ELEVEN

## 11-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /p/ and /ph/ (1/3)

vO parI kaHtA Hai (He says "parI" [fairy].)
vO pharI kaHtA Hai (He says "pharI" [ a kind of shield].)

2. Contrasting /b/ and /bh/ (2/4)

yi bAp Hai (This is his/her/the father.)
yi bhAp Hai (This is steam.)

Ap kI bArI Hai (It's your turn.)
Ap kI bhArI Hai (Yours is heavy.)

vO barI Hai (He/She is [illegible]sed.)
vO bharI Hai (It is filled.)

3. Segmentation problem

vO ArI Hai (That is a handsaw.)
vO A raHI Hai (She is coming.)

## 11-B Cardinal numbers (by the "tens")

| | | | | |
|---|---|---|---|---|
| 10 ۱۰ | 20 ۲۰ | 30 ۳۰ | 40 ۴۰ | 50 ۵۰ |
| das | bIs | tIs | cAlIs | pacAs |
| 60 ۶۰ | 70 ۷۰ | 80 ۸۰ | 90 ۹۰ | 100 ۱۰۰ |
| sATh | sattar | assI | navvE | (Ek) sao |

| | | |
|---|---|---|
| 1,000 ۱۰۰۰ | 1,00,000 ۱۰۰۰۰۰ | 100,00,000 ۱۰۰۰۰۰۰۰ |
| (Ek) HazAr | (Ek) lAkh | (Ek) krOR |

1. Note the different position of the commas in dividing up Urdu numbers so that they can be easily seen to be multiples of 100:

| | Urdu no. | Urdu name | English no. | English name |
|---|---|---|---|---|
| 100 x 10 = | 1,000 | Ek HazAr | 1,000 | one thousand |
| 100 x 1,000 = | 1,00,000 | Ek lAkh | 100,000 | 100 thousand |
| 100 x 1,00,000 = | 100,00,000 | Ek krOR | 10,000,000 | ten million |

2. If sao (hundred) and HazAr (thousand) are used alone they mean "one hundred" and "one thousand", respectively. But it is common to use the number with them for emphasis or to avoid ambiguity.

3. The fraction words previously learned for time are also used with numbers in general. For example,

| | |
|---|---|
| Ek sao pacAs = DERh sao | dO HazAr pAc sao = DhAI HazAr |

## 11-C The formation of the simple future tense

khAnA (to eat)

| Person | Subject | Root | Number | Future | Meaning |
|---|---|---|---|---|---|
| | | | Singular | | |
| 1st | (mãĩ) | khA | Ũ | gA/I | I will/shall eat |
| 2nd | (tU) | | E | | You will eat |
| 3rd | (vO) | | | | He/She will eat |
| | | | Plural | | |
| 2nd | (tum) | khA | O | gE/I | You will eat |
| 1st | (Ham) | | Ẽ | | We will/shall eat |
| 2nd | (Ap) | | | | You will eat |
| 3rd | (vO) | | | | They will eat |

milnA (to meet; be found, obtained, gotten)

| Person | Subject | Root | Number | Future | Meaning |
|---|---|---|---|---|---|
| | | | Singular | | |
| 1st | (mãĩ) | mil | Ũ | gA/I | I will/shall meet |
| 2nd | (tU) | | E | | You will meet |
| 3rd | (vO) | | | | He/She/It will meet; It will be found, obtained, gotten |
| | | | Plural | | |
| 2nd | (tum) | mil | O | gE/I | You will meet |
| 1st | (Ham) | | Ẽ | | We will/shall meet |
| 2nd | (Ap) | | | | You will meet |
| 3rd | (vO) | | | | They will meet; be found, obtained, gotten |

1. The simple future tense is formed by adding to the root of an Urdu verb a vowel which shows number (and in some cases person) and then a final gA/gE/gI. This future ending is inflected according to the pattern of adjectives, the gI serving for both feminine singular and plural. Since neither the number-indicating vowels nor the future signs are definitive it is necessary to use the personal pronouns as subjects, unless, of course, the context is otherwise clear.

2. This tense is used in the same way that it is in English, to describe

events or conditions which have not yet taken place but which are going to occur.

3. The first person singular and plural (I/We) may be rendered either by "will" (standard American usage) or "shall" (standard British usage).

4. Three commonly-used verbs in Urdu (which we have already learned) form the future tense somewhat irregularly. In each case their roots end in a long vowel and this combines with the number (/person) vowel in a manner different from that shown above. The verbs are dEnA (to give), lEnA (to take) and HOnA (to be), conjugated as follows:

| | | | |
|---|---|---|---|
| (mãĩ) | dŨgA/I | lŨgA/I | HŨgA/I |
| (tU)<br>(vO) | dEgA/I | lEgA/I | hOgA/I |
| (tum) | dOgE/I | lOgE/I | HOgE/I |
| (Ham)<br>(Ap)<br>(vO) | dẼgE/I | lẼgE/I | HÕgE/I |

### 11-D Statements, questions and negatives in the simple future tense

| | |
|---|---|
| tum kis vakt khAOgE? | What time will you eat? |
| Ham takrIban sARhE chE bajE khAẼgE | We'll eat at about half past six. |
| bas janAb, aor naHĨ khAŨgA/I | That's enough, sir. I won't eat any more! |
| yi cIz mujhE kaHÃ sE milEgI? | Where will I find (or, obtain) this item (lit., Where will this item be obtained to me)? |
| vO Ap kO us baRI dukAn sE milEgI | You'll get it from that big store. |
| salAm janAb--phir milẼgE | Good-bye, sir. We'll meet again (= I'll see you again). |
| Ap parsÕ kaHÃ jAẼgE? | Where are you going the day after tomorrow? |
| Ham parsÕ lAHaor jAẼgE | We're going to Lahore the day after tomorrow. |
| un kE mÃ-bAp abHI AẼgE? | Are their parents coming right now? |
| jI-naHĨ, un kE mÃ-bAp SAm kO AẼgE | No sir/ma'am, Their parents are coming in the evening. |
| dhObI kis din AEgA? | Which day is the laundryman coming? |
| mErA KaiyAl Hai ki kal AEgA | I think he's coming tomorrow. |

| | |
|---|---|
| Aj Ap aKbAr lẼgE/I? | Will you get (lit., take = buy) the newspaper today? |
| jI-HÃ, Aj zarUr lŨgA/I | Yes sir/ma'am, I'll certainly get it today. |
| mAlI barAm(a)dE mẼ jhARU dEgA | The gardener will sweep (lit., give the broom to) the verandah. |
| atHI mãĩ ArAm nahĨ karŨgI | I'm not going to rest just now. |
| kyA tum unHẼ Aj HI likhOgE? | Will you write them right today? |
| mãĩ Aj rAt unHẼ zarUr dEkhŨgA/I | I'll definitely see them tonight. |
| mãĩ unHẼ taklIf nahĨ dŨgA/I | I won't bother them (lit., give them any trouble/bother). |
| un kO kOI taklIf na HOgI | They won't have any trouble at all. |
| vO mErI bAt samjhEgA? | Will he understand me? |
| kaon in cIzÕ kO jama karEgA? | Who will collect (i.e., gather up) these things? |
| un kA naokar inHẼ jama karEgA | Their servant will collect them. |
| Ap us AdmI kI sifAriS karẼgE/I? | Will you recommend that man? |
| jI-nahĨ, us kA kAm acchA nahĨ-- mãĩ us kI kOI sifAriS nahĨ karŨgA/I | No sir/ma'am, his work isn't (any) good. I won't recommend him at all. |
| kyA vakt Hai? | What time is it? |
| mujhE ThIk pata nahĨ, lEkin DhAI bajE HÕgE | I don't know for sure, but it must be half past two. |
| us kA bhAI kaHÃ Hai? | Where is his/her brother? |
| mErA KaiyAl Hai ki ghar par HOgA | I think he's (lit., will/must be) at home. |

1. Although the usual meaning of this tense is simply "future," it may also--as the final two examples with bajE and ghar par show--express a presumption or conjecture, what one assumes to be the case.

2. The negative nahĨ is commonly used with the future tense while na occurs occasionally.

3. The word bas--while occasionally used as the English word "bus," in which case (like lArI) it is feminine, baRI bas--is commonly used as an interjection in the sense of "Stop!" "That's enough!" or "No more!"

4. The verb milnA is very common in Urdu. Its use, however, is strange to speakers of English and needs special explanation.

(a) It may be used with kO:

( i) for people, in the sense of "to meet" (usually by chance or accident, at least not by definite appointment). For example,

| | |
|---|---|
| Ap kal mujhE milẼgE? | Will I see (or, find, meet) you tomorrow (lit., Will you be found to me--that is, Will you be around tomorrow)? |

It is this idea which is implicit in the commonly used farewell phrase, phir milẼgE (We'll see each other again, that is, We'll be found to each other again). (Cf. the English colloquialism, "I'll be around,")

(ii) for *things*, meaning "to be found, acquired, received, gotten or obtained" (in a passive sense). As such, the thing found or gotten is the subject of milnA while the person who finds or gets it is shown followed by kO (or its alternate forms). The example given above with cIz (item) illustrates this as does also the following:

| | |
|---|---|
| tAlib-ilmÕ kO kal naI kitAbẼ milẼgI | The students will get new books tomorrow (lit., New books will be obtained to [ = by ] the students tomorrow). |

(b) It may be used *with sE*:

(i) for *people*, in the sense of "to meet" (by appointment, or intentionally). As such, the subject who does the meeting is the same in English and in Urdu while the person who is met is shown followed by sE. Thus,

| | |
|---|---|
| mãĨ Ap sE daftar mẼ milŨgA/I | I'll meet you in (or, at) the office. |
| Ap kal mujh sE milẼgE? | Will you meet me tomorrow? |

(ii) for *things*, in the sense of "to match, resemble," in such a sentence as:

| | |
|---|---|
| yi rãg dUsrE rãg sE naHĨ miltA | This color doesn't match the other color. |

5. When the emphatic particle HI is added to a word (as in abHI, above) it distinguishes the word it is connected to from everything or everyone else. It may often convey the idea of the English adverbs "just, right" but at other times it cannot even be translated. For example,

| | |
|---|---|
| yiHI mErI jamAat Hai | *This* is *my* class. |

In this case the exclusiveness is brought out more by the tone of voice--the italicized words--than by translation.

6. HI which is *ex*clusive should not be confused with bhI which is *in*clusive. So,

| | |
|---|---|
| yi bhI mErI jamAat Hai | This is my class, *too*. |

Here the suggestion is that I have another class as well.

7. It should be noted that when the *root* of a verb consists of two syllables, the second of which has an unaccented short vowel in it--such as samajhnA (to understand) and some other verbs yet to be learned--the unaccented vowel is dropped in the future tense. So, sá-majh-nA becomes sám-jhE-gA, etc.

### 11-E The question word kab (when?) to ask time

| | |
|---|---|
| DAkvAlA kab AEgA? | When will the mailman come? |

| | |
|---|---|
| vO takrIban sARhE das bajE AĒgA | He'll come at about half past ten. |
| lAHaor kI gARI kab calEgI? | When will the Lahore train go (or, leave)? |
| lAHaor kI gARI savA nao bajE calEgI | The Lahore train will leave at a quarter past nine. |
| tAlib-ilm kab khAnA khAĒgE? | When will the students eat (their meal)? |
| vO sARhE bAra bajE khAĒgE | They'll eat at half past twelve. |
| un kE riStEdAr kab AĒgE? | When will their relatives come? |
| mErA KaiyAl Hai ki vO kal AĒgE | I think that they'll come tomorrow. |
| tum kab barAm(a)dE mĒ jhARU dOgE? | When are you going to sweep the verandah? |
| mãĩ abHI jhARU dŨgA | I'll sweep (it) right now. |
| mAlI mazdUrÕ kO kab lAEgA? | When will the gardener bring the laborers? |
| vO mazdUrÕ kO kal subaH lAEgA | He'll bring the laborers tomorrow morning. |
| Ham gIAravÃ sabak kab Kat(a)m karĒgE? | When will we finish the eleventh lesson? |
| Ham kal yA parsÕ isE Kat(a)m karĒgE | We'll finish it tomorrow or the next day. |
| Ham bAravÃ sabak kab SurU karĒgE? | When will we begin the twelfth lesson? |
| mErA KaiyAl Hai ki usE aglE HaftE SurU karĒgE | I think that we'll begin it next week. |
| Ap lOg kab karAcI jAĒgE? | When are you folks going to Karachi? |
| Ham aglE maHInE jAĒgE | We're going next month. |
| misTar vAkar kA KAndAn kab jAEgA? | When is Mr. Walker's family going? |
| un kA KAndAn naE sAl mĒ jAEgA | His family will go in the new year (i.e., next year). |
| KAnsAmÃ kab aor saodA lAEgA? | When will the cook bring more supplies? |
| vO aglE HaftE lAEgA | He'll bring (them) next week. |

1. The question word kab (when?), although used interchangeably with kis vakt (what time?), tends to be more general and thus lends itself easily to more remote or less specific times. For example,

aglE HaftE --- next week (from Hafta, week)

aglE maHInE --- next month (from maHIna, month)

aglE sAl --- next year

The adjective aglA/[illegible] and the masculine nouns are inflected above because it is assumed that the whole time phrase is followed by an unexpressed postposition (e.g., mẼ or kO). (Cf. Lesson 9-D-7.)

2. The word Ap (you) used with lOg (people, folks) in the example above shows how personal pronouns can also on occasion function as adjectives. So, Ap lOg (you folks), Ham lOg (we people) and tum lOg (you people). We have already had vO (they, those) used as a demonstrative adjective; hence, vO lOg (those people). (Cf. Lesson 5-C.)

3. While nayA sAl can mean "new year" in a general sense, it also is used in the specialized sense of "New Year's Day," that is, January 1st.

## 11-F The postpositions tak (up to), (kE) sAth (with, along with) and (kE) lIE (for)

tak (up to, until)

| | |
|---|---|
| vO gARI paSAvar tak naHĨ jAtI | That train doesn't go as far as (= up to) Peshawar. |
| Ham sirf DAk-KAnE tak jAẼgE | We're only going as far as the post office. |
| Ap kab tak yaHÃ HÕgE/I? | How long will you be (= stay) here? |
| mãĩ pÃc bajE tak yaHÃ raHŨgA/I | I'll stay here until five o'clock. |
| HamArI jamAat dO paHr tak HOtI Hai | Our class lasts (lit., is) until noon. |
| yi ãgIThI Ap kO pacAs rupaE tak milEgI | You can get this heater (lit., This heater will be obtained to [= by] you) for up to fifty rupees. |
| mãĩ cAlIs rupaE tak dŨgA/I | I'll give (= pay) up to forty rupees (but not more than that). |
| vO AdhE ghãTE tak ArAm karẼgE | They'll rest for half an hour. |
| mãĩ unHẼ aglE HaftE tak likhŨgA/I | I'll write them by next week. |
| tum kal tak saodA lAOgE? | Will you bring the supplies by tomorrow? |
| jI-HÃ, kal tak zarUr lAŨgA | Yes sir/ma'am, I'll definitely bring (them) by tomorrow. |
| Ham Aj sirf gIAravẼ sabak tak paRhẼgE | We'll only read (or, study) as far as the eleventh lesson today. |

1. tak may be used for the place, time or price up to which something occurs.

2. If tak is used with mãĩ or tU then these forms change to mujh and tujh respectively. (Cf. Lesson 8-E-6.)

### (kE) sAth (with, along with)

| | |
|---|---|
| vO rAvalpinDI tak HamArE sAth jAEgI | She'll go as far as Rawalpindi with us. |
| mErI baHin bhI mErE sAth AEgI | My sister will come with me, too. |
| tErE sAth kaon jAEgA? | Who'll go with you? |
| vO DAkTar sAHib kE sAth naHĨ jAEgA | He won't go with the doctor. |
| mãĩ un kE sAth urdU sIkh raHA HŨ | I'm learning Urdu along with them. |
| yi rãg dUsrE rãg kE sAth naHĨ miltA | This color doesn't match the other color. |
| Ap kE sAth kaon AEgA? | Who's coming with you? |
| mErE sAth mErA dOst AEgA | My friend is coming with me. [Said by a man about a man.] |
| us kE sAth kaon jA raHI Hai? | Who is going with her? |
| us kI saHElI us kE sAth jA raHI Hai | Her friend is going with her. [Said by a woman about a woman.] |

3. (kE) sAth is one of many compound postpositions in Urdu. As with (kE) pAs, the kE of kE sAth is dropped after the special endings of the possessive pronouns (cf. § 6-D-4). So, HamArE + kE sAth = HamArE sAth, etc.

4. In some constructions (kE) sAth is interchangeable with sE, as in the example with rãg (color) above (cf. § 11-D-4-b-ii).

5. The word "friend" cannot be used as freely in Urdu as it is in the English language. As a matter of fact, it is not culturally proper to use any word that suggests a friend of the opposite sex since one does not ordinarily mention such a "friend." There are special words for special circumstances; for example, the one for "fiancé/fiancée." But the words for "friend" will not do in such a case.

In order to avoid the suggestion of improper intimacy the word dOst is used by men of men friends while the word saHElI is used by women of women friends. These words should never be used for someone of the opposite sex; in fact, dOst, if improperly used, suggests a "paramour."

If one has to refer to a person of the opposite sex--as, for example, in introductions--it is better to use his/her surname (so, yi misTar brAOn Hãĩ--This is Mr. Brown), to give his/her relationship to someone else who is "nameable" (so, yi mErI baHin kI saHElI Hai--This is my sister's girlfriend) or to tell what he/she "does" (as, yi HamArE HaspitAl mẼ kAm kartA/I Hai). Other useful words (such as "neighbor" and "guest", for example) will be introduced in the course in due time.

(kE) lIE (for)

| | |
|---|---|
| HamArA naokar Ap kE lIE bhI lAEgA | Our servant will bring (it/some) for you, too. |
| mãĨ ustAd sAHib kE lIE yaHĨ rakhŨgA/I | I'll put (it) right here for the teacher. |
| vO HamArE lIE lA raHA Hai | He's bringing (it/some) for us. |
| mãĨ tumHArE lIE saodA lŨgI | I'll get (lit., take = buy) supplies for you. |
| miHarbAnI, lEkin Ap kE lIE taklIf HOgI | Thank you, but it'll be a bother for you. |
| misaz grIn kA KAnsAmĀ mErE lIE karEgA | Mrs. Green's cook will do it for me. |
| vO bairA kis kE lIE khAnA lA raHA Hai? | Who is that waiter bringing the food for? |

6. The (kE) of (kE) lIE behaves as the (kE) of (kE) pAs and (kE) sAth with inflected personal pronouns. (Cf. note 3, above.)

7. The emphatic particle HI (cf. § 11-D-5) may also be added to yaHÃ and vaHÃ. In such cases the final nasalization is carried over into the emphasized words. So, yaHĨ (right here) and vaHĨ (right there).

## 11-G Vocabulary for Lesson Eleven

| | |
|---|---|
| aglA/E/I | next, following |
| assI | eighty |
| bas | Stop! Enough! Plenty! Sufficient! No more! (also, [f] bus, lorry) |
| cAlIs | forty |
| (us kA) dOst (m) | (his male) friend |
| (aglA) Hafta (m) | (next) week; also, "Saturday" |
| HazAr | (one) thousand |
| -HI | (emphatic particle, as a suffix:) just, right |
| jama karnA | to collect, gather (something) |
| jhARU dEnA | to sweep (from jhARU [m], a broom) |
| kab | when? |
| Kat(a)m karnA | to finish, complete (something) |
| krOR | ten million; "crore" |

| | |
|---|---|
| lAkh | one hundred thousand; "lakh/lac" |
| (kE) lIE | for, on behalf of; for the purpose of |
| (nayA) maHIna (m) | (new) month |
| milnA | to meet; to be found, acquired, received, gotten, obtained; to match |
| na | not; no |
| navvE | ninety |
| pacAs | fifty |
| phir | then; again |
| rakhnA | to keep, put, place; to hire (e.g., a servant) |
| (mErA) riStEdAr (m) | (my) relative |
| (us kI) saHElI (f) | (her female) friend |
| (nayA) sAl (m) | (new) year; also, "New Year's Day" |
| sao | (one) hundred |
| (mErA) saodA (m) | (my) supplies, groceries |
| (kE) sAth | with, along with, accompanying |
| sATh | sixty |
| sattar | seventy |
| sifAriS karnA | to recommend (from sifAriS [f], recommendation) |
| SurU karnA | to begin, start (something) |
| tak | until, up to, as far as, as long as |
| (baRI) taklIf (f) | (much) trouble, bother, difficulty |
| taklIf dEnA | to trouble, bother (someone) |
| tIs | thirty |
| zarUr | certainly, definitely, by all means |

## 11-H Conversational review

(to be done with the teacher -- do not translate)

1. Change the verbs given below from the simple present tense to the future tense, keeping the person, number and gender the same. For example,

T. vO kartA Hai
S. vO karEgA
T. tU jAtI Hai?
S. tU jAEgI?

(a) mãĨ yaHĨ rakhtA HŨ
(b) tU us sE naHĨ miltI?
(c) vO SurU kartI Hai
(d) Ham das bajE Kat(a)m kartE Hãĩ
(e) tum kab Kat(a)m kartI HO?
(f) Ap naHĨ jAtE?
(g) vO rAt kO dEkhtI Hãĩ
(h) vO kis vakt ghar par HOtE Hãĩ?
(i) mãĩ unHẼ dEtI HŨ
(j) tU vaHÃ kApI KarIdtI Hai?
(k) vO kis sE lEtA Hai?
(l) Ham ustAd sAHib sE sIkhtE Hãĩ
(m) tum kis kI suntE HO?
(n) Ap kab paHũctE Hãĩ?
(o) vO kaHÃ sE lAtE Hãĩ?
(p) lArI vaHÃ naHĨ caltI
(q) mãĩ un sE kaHtA HŨ

2. Ask and answer the following questions with a time phrase (showing "o'clock") of your own choosing. For example,

T. (rEl)-gARI kab calEgI?
S. gARI savA das bajE calEgI

(a) tum kab jAOgE/I?
(b) baccE kab ArAm karẼgE?
(c) dhObI kab tak yi kAm karEgA?
(d) tU kab likhEgA/I?
(e) Ham kab bAravẼ sabak kO SurU karẼgE?
(f) naokar kamrE kO kab sAf karEgA?
(g) vO kab Ap sE milẼgE?
(h) us kI bETI kab AEgI?
(i) DAkTar sAHib kab paHũcẼgE?
(j) Ap lOg kab khAẼgE?
(k) Ap kI gARI kab calEgI?
(l) Aj kI DAk kab milEgI?

3. Repeat the sentences in exercise 2 and answer them with non-numerical time words/phrases, such as Aj, kal, dO-paHr, SAm, parsÕ, Aj rAt, kal subaH, aglE HaftE, aglE maHInE and aglE sAl. Students should aim for variety and not all give the same answer! For example,

T. (rEl)-gARI kab calEgI?
S. gARI Aj rAt calEgI

4. Ask and answer the following questions, replacing only the necessary word(s) in the answer. For example,

T. to S.1 Ap kab tak yaHÃ raHẼgE/I?
S.1 maĩ (bAra bajE) tak yaHÃ raHŨgA/I
T. to S.2 vO (i.e., S.1) kab tak yaHÃ raHEgA/I?
S.2 vO (bAra bajE) tak yaHÃ raHEgA/I

Use this pattern of one question for two students around the class.

(a) Ap kab tak pAkistAn mẼ HÕgE/I?
(b) Ap kab tak usE likhẼgE/I?
(c) Ap kab tak gIAravÃ sabak Kat(a)m karẼgE/I?
(d) Ap kaHÃ tak lArI par jAẼgE/I?
(e) Ap Aj kaHÃ tak paRhẼgE/I?
(f) Ap is/us ___*___ kE lIE kitnE rupaE (tak) dẼgE/I?
(g) Ap un kE sAth kaHÃ tak calẼgE/I?
(h) Ap kE sAth kaon urdU sIkh raHA Hai?
(i) Ap kis kE sAth SaHr jAẼgE/I?
(j) Ap kE sAth kaon raHtA Hai?
(k) Ap kE lIE Ap kA dOst/Ap kI saHElI kyA lAEgA/I?

* Point to some item in the room and use the Urdu word, if the students have learned it.

Depending on the number of students in the class and the time available, questions (f), (j) and (k) can be used for more than one student in order to provide a variety of interesting answers to a particular pattern

# LESSON TWELVE

## 12-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /s/ and /z/ (26/27)

tumHArA sabar kaHÃ Hai? (Where is your patience?)
tumHArA zabar kaHÃ Hai? (Where is your "zabar" [ ]?)

us nE lafz sAt likhA (He/She wrote the word "sAt" [seven].)
us nE lafz zAt likhA (He/She wrote the word "zAt" [nature, caste].)

yi bAsI Hai (This is stale.)
yi bAzI Hai (This is a game/trick.)

Ap lafz savAl kaHÊ (Say the word "savAl" [question].)
Ap lafz zavAl kaHÊ (Say the word "zavAl" [decline/decrease].)

2. Contrasting /g/ and /gh/, /r/ and /R/ (14/16 & 34/35)

vO gOrE A raHE Hãĩ (Those whites [= people] are coming.)
vO ghORE A raHE Hãĩ (Those horses are coming.)

## 12-B The formation of the imperative

R-E-G-U-L-A-R V-E-R-B-S

khAnA (to eat)

| Subject | Positive | Root | Root + O | Root + IE | Meaning |
|---|---|---|---|---|---|
| (tU) | | khA | | | Eat |
| (tum) | | | khAO | | Eat |
| (Ap) | | | | khAIE | Please eat |
| **Subject** | **Negative** | **Root** | **Root + O** | **Root + IE** | **Meaning** |
| (tU) | na / mat | khA | | | Don't eat |
| (tum) | | | khAO | | Don't eat |
| (Ap) | na | | | khAIE | Please don't eat |

paRhnA (to read, study)

| Subject | Positive | Root | Root + O | Root + IE | Meaning |
|---|---|---|---|---|---|
| (tU) | | paRh | | | Read |
| (tum) | | | paRhO | | Read |
| (Ap) | | | | paRhIE | Please read |

| Subject | Negative | Root | Root + O | Root + IE | Meaning |
|---|---|---|---|---|---|
| (tU) | na / mat | paRh | | | Don't read |
| (tum) | | | paRhO | | Don't read |
| (Ap) | na | | | paRhIE | Please don't read |

1. The imperative form of regular verbs uses the root alone when the person spoken to would be addressed as tU, the root + /O/ when addressed as tum and the root + /IE/ when the person is addressed as Ap.

2. The subject pronouns need not be used--hence, they are in (  )--since they are understood from the endings of the verb. For example, khAO assumes the subject to be tum, not tU nor Ap.

3. With the tU and tum forms the negative is "na" or "mat." mat is definitely harsher and coming to be regarded by many modern speakers as a bit old-fashioned--hence, it is not used as commonly by them as na is. With the polite (Ap) form the negative is usually na but occasionally naHĨ. na and mat normally come just before the verb, and in compound verbs also just before the verbal element--so, abHI ArAm na karO (Don't rest right now). However, when naHĨ is used--which is not common--it comes after the verb, as in khAIE naHĨ, paRhIE naHĨ.

4. Most verbs follow the above pattern consistently. A few commonly used ones diverge from this pattern and are given below as:

I-R-R-E-G-U-L-A-R V-E-R-B-S

| Verb | Subject | Root | ___ + O | ___ + jIE | Meaning |
|---|---|---|---|---|---|
| karnA (to do) | (tU) | kar | | | Do (it) |
| | (tum) | | karO | | Do (it) |
| | (Ap) | | | kIjIE | Please do (it) |
| pInA (to drink) | (tU) | pI | | | Drink (it) |
| | (tum) | | pIO | | Drink (it) |
| | (Ap) | | | pIjIE | Please drink (it) |
| dEnA (to give) | (tU) | dE | | | Give (it) |
| | (tum) | | dO | | Give (it) |
| | (Ap) | | | dIjIE | Please give (it) |
| lEnA (to take) | (tU) | lE | | | Take (it) |
| | (tum) | | lO | | Take (it) |
| | (Ap) | | | lIjIE | Please take (it) |
| HOnA (to be) | (tU) | HO | | | Be ___ |
| | (tum) | | HO | | Be ___ |
| | (Ap) | | | * HUjIE | Please be ___ |

5. Three verbs which we have already had--dEnA, lEnA and HOnA (cf. § 11-C-4)--are irregular in their formation of the imperative, as are also the two other commonly used verbs shown above, karnA (to do) and pInA (to drink). They are alike in that the form of the root varies before the /O/ or the /jIE/ is added, often dropping the vowel of the root and only retaining the first (or, consonantal) sound.

6. Except for their difference in formation, the notations 1 to 3 above are equally applicable to irregular verbs; that is, they assume the same subjects--tU, tum or Ap, as the case may be--and use the same negatives--na, mat or naHĬ, as appropriate.

7. The form marked by *, HUjIE, is very rare.

8. The word zarA, practiced before this in the sense of "a little bit, somewhat, slightly," may also be used with the "tum" forms (e.g., with servants) to soften them and remove their bluntness, in the sense of "Please" or "If you don't mind,..." So,

| | |
|---|---|
| is kO zarA paRhO | Read this, please. |

## 12-C Practicing commands, directions, requests and prohibitions

| | |
|---|---|
| Aj sab farSŎ kO sAf kar | Clean all the floors today. |
| acchI bAt, mEm-sAHiba-jI, karŬgA | All right, ma'am, I will. |
| kal mat A | Don't come tomorrow. |
| mErI tO sun | At least (or, For goodness' sake), listen to me! |
| bAravĂ sabak paRhO | Read/Study the twelfth lesson. |
| Ek pIAla cAE lAO | Bring a cup of tea. |
| cAE aor kAfI dOnŎ lAO | Bring both tea and coffee. |
| acchA, janAb, lAŬgA | O. K., sir, I'll bring (them). |
| mujhE ăgrEzI naHI AtI--urdU bOlO | I don't understand English--Speak Urdu. |
| DAkTar sAHib sE bAt karO | Talk (business) with the doctor. |
| sIdhI bAt karO | Talk straight (= Get down to business). |
| tum us sE mat kaHO--vO tumHArI naHĬ mAnEgA/I | Don't speak to him/her (about it)--He/She won't agree (to it). |
| zarA pAnI lAO | Please bring (some) water. |
| zarA mErE lIE Ek kAm karO | Do something for me, please (if you don't mind). |
| darvAza band naHĬ--usE band karO | The door is not closed--Close it! |
| khiRkIŎ kO band na karO | Don't close the windows. |
| dAĔ HAth jAO | Go to the right (lit., right hand). |

| | |
|---|---|
| bAĒ HAth na jAO | Don't go to the left (lit., left hand). |
| miHarbAnI sE sIdhE jAIE | Kindly go straight ahead. |
| HamArE sAth rOTI khAIE | Please have something to eat (lit., eat bread) with us. |
| ciTThI kal tak zarUr likhIE | Please write the letter by tomorrow for sure. |
| mujhE muAf kIjIE--mãĪ naHĪ jAŪgA/I | Please excuse (lit., forgive) me--I will not be going (lit., won't go). |
| ab kitAbŌ kO khOlIE | Open (your) books now, please. |
| AIE--taSrIf lAIE | Please come in (lit., Please come--Bring your honorable self). |
| yaHĀ taSrIf rakhIE | Please sit here (lit., Please place your honorable self here). |
| AO--daftar mĒ baiThO | Come, sit in the office. |
| miHarbAnI sE in jumlŌ par Gaor kIjIE | Kindly pay attention to (or, concentrate on) these sentences. |

1. acchI bAt (lit., a good thing) or just acchA (good) by itself are both very common expressions used to indicate agreement or willingness, in the sense of "All right," "O.K." or "Fine."

2. The particle tO draws special attention to or emphasizes a statement. It frequently cannot be translated at all, although sometimes such expressions as "indeed," "at least" or "for goodness' sake" may convey its feeling. The word tO may also be a conjunction in the sense of "then, therefore," but this use of the word will come later in the course.

3. With regard to the sentence Ek pIAla cAE lAO (Bring a cup of tea) please note that expressions of measurement or quantity in Urdu do not use kA/kE/kI (of) in the way that English does. Thus, while in English we say, "a cup of tea", in Urdu this is merely Ek pIAla cAE (lit., one cup tea).

4. The word "cup" in Urdu, pIAla, also has a diminutive form, pIAlI (little cup), which some people use when referring to a "teacup."

5. A distinction needs to be noted with regard to three words used above --kaHnA, bOlnA and bAt karnA--which have to do with "talking."

(a) kaHnA means "to speak to, say to, tell." It is normally used with the postposition sE (cf. § 9-B-1-d). Thus,

| | |
|---|---|
| mãĪ us sE kaHŪgA/I | I will speak to him/her. |

It may also be used with kO, but this is not as polite as sE and suggests something of an order or command, as:

| | |
|---|---|
| mãĪ usE/us kO kaHŪgA/I | I will tell (or, order) him/her. |

(b) bOlnA has more to do with the power of speech, in the sense of "to speak, talk," and therefore is not normally used with the person spoken to (as an object).

(c) bAt karnA, used with either sE or (kE) sAth, means literally "to make a matter/thing"; hence, "to talk business" (or in a formal or official way), "to discuss, talk with (about something)."

6. mAnnA (to obey, pay attention to, believe in, agree with, comply with), like the verb sunnA (to hear, listen to), takes its object with kI since bAt (thing, matter) is understood but not usually expressed (cf. § 9-B-7).

7. Because of its mitigating effect (cf. § 12-B-8) zarA is an appropriate form for addressing someone else's servant when one does not feel comfortable calling him either tum or Ap!

8. miHarbAnI, previously used in the sense of "Thank you" (§ 7-B-2) is actually "kindness" and when constructed with sE (literally, "with kindness") becomes an adverb, "kindly", or "if you please."

9. The adjectives dAyÃ (right), bAyÃ (left) and sIdhA (straight) are all inflected in the sentences given above because of a following postposition understood but not expressed, equivalent to "in the direction of."

10. rOTI is literally "bread"; but it is often used in the general sense of "food" or a "meal."

11. The examples with taSrIf are formal (cf. § 7-C-1) but still very common. taSrIf has no exact equivalent in English but could be described as "one's honorable self"! With lAnA (bring)--hence, taSrIf lAIE (Please bring your honorable self)--it is equivalent to AnA (come). With rakhnA (put, place, keep)--hence, taSrIf rakhIE (Please put/place your honorable self)--it is equivalent to baiThnA (sit). One, of course, never uses it for oneself but only for others (cf. § 4-E-8).

## 12-D The infinitive (or "to"- form of the verb) as an imperative

| | |
|---|---|
| ustAd sAHib sE bAt karnA | Talk with the teacher (about it). |
| zarA mErE lIE Ek kAm karnA | Please do something for me. |
| abHI na jAnA | Don't go right now. |
| aglE HaftE tak tEravÃ sabak paRhnA | Read/Study the thirteenth lesson by next week. |
| un sE na milnA | Don't see (or, meet) them. |
| tum kal AnA | Come tomorrow. |
| bas! aor na lAnA | Stop! Don't bring any more. |
| tum sARhE sAt bajE AnA | Come at half past seven. |

1. Besides the three forms of the imperative previously learned, the infinitive itself is often used as a less abrupt way of giving a command or prohibition. It may also suggest a lack of immediacy or urgency, allowing the person to do the thing at a somewhat future time, or even regularly. For example, the two sentences "un sE na milnA" and "tum sARhE sAt bajE AnA" could be understood to apply to repeated acts.

2. There are other ways of giving commands in Urdu, only one more of which is common (and which will be explained in Lesson 17). At this point these four ways are adequate for the student's needs.

3. The negatives used with this infinitive form are na and mat.

## 12-E Forms of direct address (= vocative)

| | |
|---|---|
| laRkE, tU kyA kar raHA Hai? | (Say there,) boy, What are you doing? |
| laRkO, mErI sunO | (Say,) boys, Listen to me! |
| laRkI, vaHÃ mat jA | (Listen,) girl, Don't go there! |
| laRkIO, tum sab yaHÃ baiThnA | (Say,) girls, All of you sit here! |
| DAkTar sAHib, yaHÃ taSrIf rakhIE | Doctor, Please sit here! |
| AIE, janAb, taSrIf lAIE | Please come in, Sir! |
| sAHib-jI, Ap kaHÃ jA raHE Hãĩ? | Sir, Where are you going? |
| mErE bhAIO aor mErI baHinO--<br>mãĩ Ek bAt karŨgA | My brothers and sisters, I have something to say (to you). |
| baHin-jI, vO Ap kE lIE kal lAEgA | (My dear) sister, He'll bring it for you tomorrow. |
| ai KudA, HamArI sun | O God, hear us. |

1. When speaking directly to someone, Urdu has a special form for the person(s) being addressed, according to the following patterns:

(a) Masculine singular nouns ending in /A/ or /a/ (like laRkA, bacca) inflect to /E/ for the singular vocative. The noun KudA (God) is an exception and does not change.

(b) All other singular nouns, both masculine and feminine, stay the same; in other words, they do not inflect for the vocative singular. So, DAkTar sAHib, janAb, sAHib-jI, laRkI, baHin.

(c) All plural nouns, both masculine and feminine drop the nasalization from the regular inflected plural forms. So, laRkO, laRkIO, bhAIO, baHinO.

2. The "ai" used before KudA (God) is also the sign of the vocative, in the sense of "O". It is used in prayer, in literature and in drama, but is not common in ordinary speech.

3. The example with "brothers and sisters" is approximately equivalent to our "ladies and gentlemen" (on an informal level). But it should be noted that when addressing a mixed audience no such word as "friends" can be used as it might be in English. (Cf. § 11-F-5.)

## 12-F The days of the week

| | |
|---|---|
| Aj chuTTI Hai--Ham itvAr kO kAm naHĨ kartE | Today is a holiday--We don't work on Sunday. |
| pIr kO HamArE riStEdAr AẼgE | Our relatives are coming on Monday. |
| pIr kO sOmvAr bhI kaHtE Hãĩ | They also call "pIr" (= Monday) "sOmvAr." |

| | |
|---|---|
| mErE mÃ-bAp aksar mãgal kE din AtE Hãĩ | My parents usually come on Tuesday. |
| mErA KaiyAl Hai ki Ham budh kO bAravÃ sabak Kat(a) karÊgE | I think that we'll finish the twelfth lesson on Wednesday. |
| Ham jumErAt kO tEravÃ sabak SurU karÊgE | We'll begin the thirteenth lesson on Thursday. |
| vO HamESa jumE kE din masjid jAtA Hai | He always goes to the mosque on Friday. |
| HaftE kE din skUl naHĨ HOtA | We don't have (lit., There isn't any) school on Saturday. |

1. The days of the week are all masculine except for jumErAt (Thursday). For easy recall they are given in the sentences above in the order that they occur. Incidentally, the calendar in Urdu follows English usage, with the new year beginning on January 1st and the names of the English months (in some cases) slightly altered in pronunciation (e.g., February = farvarI). Only the days of the week are entirely different.

2. Two names for Monday, pIr and sOmvAr, are given above. pIr is more common in Muslim society although both words are still in wide use. Likewise there are two words for "Saturday," although the one given above--Hafta, previously learned for "week"--is the preferred one.

3. The days given in the sentences above are inflected (whether it shows or not--as it would with an adjective, as aglE pIr kO, "next Monday") because of the postposition kO or the phrase kE din (par/kO) which follows. kO or kE din can both be used; kO is more casual while kE din is formal.

### 12-G The postpositions (kE) nIcE (under, below, beneath), (kE) Upar (above, on top of) and (kE) nazdIk (near)

(kE) nIcE (under, below, beneath)

| | |
|---|---|
| kursI kE nIcE pinsal Hai | There's a pencil under the chair. |
| pinsal kursI kE nIcE Hai | The pencil is under the chair. |
| mãĩ mEz kE nIcE kOI cIz naHĨ dEkhtA/I | I don't see anything under the table. |
| cAbI kitAb kE nIcE Hai? | Is the key under the book? |

1. On the significance of the word order in the first two sentences see again § 6-D-3.

(kE) Upar (above, on top of)

| | |
|---|---|
| tum almArI kE Upar kOI cIz mat rakhO | Don't put anything on top of the cupboard. |
| Ap kI tasvIr mEz kE Upar Hai | Your picture is on the table. |
| un kA nAm darvAzE kE Upar Hai | Their name is above the door. |

2. (kE) Upar may in some situations be equal to par (on). For example,

tumHArI cAbI mEz par Hai = tumHArI cAbI mEz kE Upar Hai.

It is not, however, always interchangeable. For example, in the sentence about the "name above the door," if we said darvAzE par it could also mean on the door as a part of it rather than merely "above" it.

(kE) nazdIk (near)

| | |
|---|---|
| us kI dukAn DAk-KAnE kE nazdIk Hai | His shop is near the post office. |
| vO HamArE nazdIk raHtE Hãĩ | They live near us. |
| un kE nazdIk raHO | Stay near them. |

3. (kE) nazdIk differs from (kE) pAs in the sense that the latter suggests near proximity (next to) while (kE) nazdIk may be farther away: in the vicinity of, but not necessarily next to.

4. The three words presented in this section may also, without the (kE) function just as plain adverbs with the meanings: nIcE (down), Upar (up) and nazdIk (near). For example,

| | |
|---|---|
| HamArA skUl nazdIk Hai | Our school is near. |
| HaspitAl nazdIk naHĨ | The hospital isn't near. |

## 12-H The indefinite word kuch, meaning "some(thing), any(thing)" or "no(thing)"

| | |
|---|---|
| kuch pAnI lAO | Bring some water. |
| HamArI kuch DAk Hai? | Is there any mail for (lit., belonging to, of) us? |
| kuch tO karO | At least (or, Well), do something! |
| kyA mEz par kuch Hai yA naHĨ? | Is there anything on the table or not? |
| un sE kuch na kaHnA | Don't say anything to them (at all). |
| mujhE kuch naHĨ cAHIE | I don't need anything. |
| kuch lOg itvAr kO AẼgE | Some people are coming on Sunday. |
| ustAd sAHib tAlib-ilmÕ kE sAth kuch bAtẼ kar raHE Hãĩ | The teacher is talking (or, discussing something) with the students. |

1. kuch, unlike kOI (cf. § 7-D), does not have an inflected form but, like kOI, can be used as both a pronoun and an adjective. It too may refer to both things and people, although as a pronoun (used alone) it refers to things, is considered singular and takes a singular verb. When it is an adjective the noun it modifies, of course, determines the number of the verb.

2. It is indefinite in meaning and tends to refer to things or people in the aggregate, as a quantity, rather than individually (as kOI does).

3. kuch should not be used alone with Hai or naHĬ as it could prove to be very embarrassing. Thus, while one can ask kOI Hai? (Is there anyone at home?), to say kuch Hai? (Is there anything?)--or even the negative, kuch naHĬ (There is nothing)--is to use the colloquial form for asking a woman if she is pregnant, something that unless you are a woman, a nurse or a lady doctor, you will probably not want to do! Some sort of defining context is better, as mEz par (on the table) or naHĬ cAHIE (not needed) in the sentences above. Of course, when kuch is used as an adjective (e.g., kuch pAnI, kuch DAk, kuch lOg) the possibility of misunderstanding is avoided.

4. kuch should be distinguished from aor, both when used alone and in combination with aor. The order of the words is significant. Hence,

| | |
|---|---|
| almArI mĔ kuch aor naHĬ (Hai) | There is nothing more in the cupboard. |
| almArI mĔ aor kuch naHĬ (Hai) | There is nothing else in the cupboard. |
| kuch aor lAO | Bring some more (of what you have already brought). |
| aor kuch lAO | Bring something else (instead of what you have brought). |

5. kuch may also occur with sab (all) and baHut (much). Note these distinctions:

| | |
|---|---|
| sab kuch mEz par rakhO | Put everything on the table. |
| mãĩ sab kuch dEkhŬgA/I | I'll see everything. |
| Ap baHut kuch KarId raHE Hãĩ | You're buying a lot (or, a great deal). |
| unHĔ baHut kuch naHĬ cAHIE | They don't need a great deal. |

## 12-I Vocabulary for Lesson Twelve

| | |
|---|---|
| (us kI) ãgrEzI (f) | (his/her) English (the language) |
| ai | O(h) (sign of direct address or vocative) |
| baiThnA | to sit |
| band | shut, closed, "off" |
| band karnA | to shut, close, turn off, discontinue (something) |
| bAt karnA | to talk with, discuss, talk (business) |
| bAyĂ/bAĔ | left (in contrast to right) |
| bOlnA | to speak, talk |
| (aglA) budh (m) | (next) Wednesday |
| (acchI) cAE (f) | (good) tea |
| (lambI) chuTTI (f) | (long) holiday, leave of absence, time off |

| | |
|---|---|
| dAyÃ/dAẼ | right (in contrast to left) |
| Gaor karnA | to consider carefully, concentrate on, think about (Gaor [m] , consideration) |
| HamESa | always, forever |
| (dAyÃ) HAth (m) | (right) hand |
| (aglA) itvAr (m) | (next) Sunday |
| (aglA) juma (m) | (next) Friday |
| (aglI) jumErAt (f) | (next) Thursday |
| khOlnA | to open |
| kuch | some, any; no; else (baHut kuch, a lot, great deal; sab kuch, everything) |
| (aglA) mãgal (m) | (next) Tuesday |
| mAnnA | to obey, believe in; to agree with, comply with, pay attention to |
| mat | not (negative with the imperative) |
| muAf karnA | to excuse, forgive, pardon (someone) |
| (kE) nazdIk | near to, in the vicinity of; near |
| (kE) nIcE | under, below, beneath, underneath; down |
| (acchA) pAnI (m) | (good) water |
| (acchA/I) pIAla/I (m/f) | (good) cup (of larger/smaller size) |
| pInA | to drink |
| (aglA) pIr (m) | (next) Monday |
| (acchI) rOTI (f) | (good) bread; food, meal |
| sab | all |
| sIdhA/E/I | straight (in contrast to crooked) (sIdhE, straight ahead) |
| (aglA) sOmvAr (m) | (next) Monday |
| taSrIf lAnA | to come (very polite) (from taSrIf [f], honorable self) |
| taSrIf rakhnA | to sit (very polite) |
| tO | indeed, at least, well (intensive particle, often untranslatable); then; therefore |
| (kE) Upar | above, on top of; up |

## 12-J Conversational review

(to be done with the teacher -- do not translate)

1. Change these commands to the negative. For example,

T. abHI cAE lAO
S. abHI cAE na (yA, mat) lAO

The teacher should pronounce each sentence before the student changes it.

(a) kal kAm karO
(b) abHI ArAm kIjIE
(c) tEravÃ sabak paRhO
(d) darvAzE kO band kar
(e) yaHĨ baiThO
(f) un kE sAth bAt karO
(g) ãgrEzI bOlIE
(h) vO tAlA is cAbI sE khOl
(i) us kI mAn
(j) jumE kO taSrIf lAIE
(k) pAnI pIO
(l) Aj skUl jAO
(m) budh kE din mErE daftar AIE
(n) us naokar kI sifAriS karO
(o) us kI bAt par Gaor karO
(p) ciTThI mEz par rakh
(q) us kO SaHr bhEjIE

2. Repeat each of the sentences in exercise 1 in the positive form with the infinitive used as the imperative. For example,

T. abHI cAE lAO
S. abHI cAE lAnA

3. Repeat each of the sentences o. exercise 1 in the negative with the infinitive used as the imperative. For example,

T. abHI cAE lAO
S. abHI cAE na lAnA

4. Tell each of these people to "Sit down here," using the form appropriate for each (baiThnA or taSrIf rakhnA). Pretend they are in front of you and you are talking to them. The teacher should call out the names/words in Urdu and then the student respond correctly. For example,

T. laRkI
S. laRkI, yaHÃ baiTh

Names/words: mAlI, KAnsAmÃ, DAkTar sAHib-jI, laRkA, laRkE, baccE, AdmI (pl), naokar (pl), aoratẼ, ustAd sAHib, DAkvAlA, pAdrI sAHib, misTar vAkar, maolvI sAHib, bairA, mis sAHiba-jI

5. Go around the room using the names of the weekdays in sequence according to the following pattern:

aglE (itvAr) AIE

After doing this two or three times, the teacher should point to a calendar on the wall (or sketch a rough one on the blackboard) and say--pointing to a particular day but in mixed and random order:

T. muAf kIjIE, mãĩ (pointing to a day, but not speaking) kO lAHaor naHĨ jAŨgA(/I)

S. muAf kIjIE, mãĨ (e.g., budh) kO lAHaor naHĨ jAŨgA(/I)

6. Using real objects in the room which are known to the students, let each student turn by turn command another student to put something on top of and also underneath something. The student will comply by actually doing that thing, following the pattern shown below:

| | |
|---|---|
| S.1 to S.2 | mErA kalam mEz kE nIcE rakhO |
| S.2 | acchI bAt, Ap kA kalam mEz kE nIcE rakhŨgA/I |
| S.1 to S.2 | ab usE mEz kE Upar rakhO |
| S.2 | acchA, jI, usE mEz kE Upar rakhŨgA/I |
| S.1 | SukrIA |

Then repeat with another object, another place, and another pair of students. This may be done several times, if time allows, as a game.

## REVIEW TWO

(after Lesson Twelve)

1. Review the pronunciation drills, especially for Lessons Eight to Twelve but also for any sounds in Lessons Three to Seven or in the first two lessons that students still have trouble with. Do not assume that because the student "can't make that sound" or that "that sound is difficult" you should not continually try to have the student do it. It is much easier to learn new sounds correctly early in the course than to try to unlearn incorrect ones at a later stage.

2. Use the following vocabulary to practice the structures learned in Lessons Eight to Twelve, using the "Conversational review" sentences at the end of each lesson as guides to the kind of practice that is needed.

Remember, however, that you now have much more material to work on in this pattern practice, since you can draw from the vocabulary and structures already learned in Lessons Three to Seven. In other words, you have much more freedom now to develop and expand patterns. For example, you could begin one type of practice by asking,

T. mErI pineal kaHĂ Hai?

And as you move that pencil around from place to place students could answer variously, as:

S. Ap kI pineal Ap kE HAth mÊ Hai
S. ab Ap kI pineal Ap kI jEb mÊ Hai
S. Ap kI pineal Ap kI kitAb par Hai
S. Ap kI pineal Ap kE pAs Hai
S. Ap kI pineal almArI kE nazdIk Hai
S. Ap kI pineal mEz kE nIcE Hai
S. Ap kI pineal almArI kE Upar Hai

T. mErI ghaRI kaHĂ Hai?

S. Ap kI ghaRI bhI almArI kE Upar Hai
S. Ap kI ghaRI ab DAkTar sAHib kE pAs Hai
etc.

T. kyA mErI cAbI mErI jEb mÊ Hai?

S. jI-naHĬ, Ap kI cAbI mis grIn kE pAs Hai

T. acchA, mErI cAbI misTar brAOn kI jEb mÊ rakhO
T. ab usE brAOn sAHib kI jEb sE 10 aor mEz kE Upar rakhO

3. Whenever possible, act out a situation so that the student can see/do something at the same time that he/she hears or speaks.

4. Whatever you do, keep within the vocabulary learned so far and summarized on pages 60 and 117. Hundreds of sentences and hours of practice can be developed from just this much vocabulary and the structures learned so far. Never introduce any new item in a review!

5. Numbers in (   ) after the words given on the next page refer to the lesson in which the word is first used and defined.

6. Do not spend time on explanations--they are in the book for you to read, but are not intended to waste class time in English. 99+% of the class time should be spent in Urdu.

### Questions

kab (11)
kaonsA (9)

### Pronouns

baHut kuch (12)
dOnŎ (8)
kAfI (8)
kuch (12)
mujh (8)
sab kuch (12)
tujh (8)

### Postpositions

kO (8)
(kE) lIE (11)
(kE) nazdIk (12)
(kE) nIcE (12)
(kE) sAth (11)
sE (9)
tak (11)
(kE) Upar (12)

### Languages

ãgrEzI (12)
urdU (8)

### Persons

dOst (11)
mĂ-bAp (9)
masIHI (10)
mussalmAn (10)
riStEdAr (11)
saHElI (11)

### Places

barAmada (10)
bAvurcI-KAna (10)
girjA (9)
gOdAm (10)
gOl-kamra (10)
Gusul-KAna (10)
jaga (9)
khAnE kA kamra (10)
masjid (10)
sOnE kA kamra (10)

### Weekdays

budh (12)
Hafta (11)
itvAr (12)
juma (12)
jumErAt (12)
mãgal (12)
pIr (12)
sOmvAr (12)

### Frequency/ time words

Aj (9)
Aj-kal (9)
aksar (9)
bajA/E (9)
din (8)
dO-paHr (9)
ghãTa (9)
Hafta (11)
HamESa (12)
kal (9)
maHIna (11)
minaT (9)
parsŎ (9)
rAt (8)
rOz (8)
sAl (11)
SAm (9)
subaH (9)
takrIban (9)
vakt (8)

### Adjectives

aglA/E/I (10)
aor (10-F)
band (12)
bAyĂ/bAĔ (12)
dAyĂ/dAĔ (12)
dOnŎ (8)
durust (9)
Galat (9)
gOl (10)
GussE (9)
Har (8)
kAfI (8)
kuch (12)
mailA/E/I (10)
masIHI (10)
nayA/naE/naI (10)
nazdIk (12)
pUrA/E/I (9)
purAnA/E/I (10)
sab (12)
sAf (8)
sIdhA/E/I (12)
zIAda (9)

### Miscellaneous

acchA (12-C)
acchI bAt (12-C)
ai (12)
bas! (11)
HI (11)
pUrE (9)
sIdhE (12)
tO (12)
yanI (9)
zarUr (11)

### Numbers

Adh(A/E/I) (9)
assI (11)
aTThAra (10)
bAra (8)
bIs (10)
cAlIs (11)
caoda (8)
caothA/E/I (10)
chaTA/E/I (10)
DERh (9)
DhAI (9)
dOnŎ (8)
dUsrA/E/I (10)
gIAra (8)
HazAr (11)
krOR (11)
lAkh (11)
navvE (11)
pacAs (11)
paHlA/E/I (10)
pandra (8)
paon(A/E) (9)
sao (11)
sARhE (9)
sATh (11)
sattar (11)
sattra (10)
savA (9)
sOla (10)
tEra (8)
tIs (11)
tIsrA/E/I (10)
unnIs (10)

### Other nouns

bArI (10)
bas (11)
bAt (8)
cAE (12)
cArpAI (10)
chuTTI (12)
cIz (8)
fark (10)
(rEl-)gARI (9)
Gussa (9)
HAth (12)
jhARU (11)
jumla (9)
kAfI (8)
KaiyAl (10)
khAnA (9)
kOT (8)
lafz (9)
lArI (8)
pAnI (12)
pIAlA/I (12)
rOTI (12)
rupaya (10)
sabak (10)
saodA (11)
taklIf (11)
TOpI (8)

### Verbs

AnA (8)
ArAm karnA (8)
baiThnA (12)
bajnA (9)
band karnA (12)
bAt karnA (12)
bhEjnA (8)
bOlnA (12)
cAHIE/Ĕ (10)
calnA (9)
dEkhnA (10)
dEnA (10)
Gaor karnA (12)
jama karnA (11)
jAnA (8)
jAnnA (8)
jhARU dEnA (11)
kaHnA (8)
kAm karnA (8)
KarIdnA (10)
karnA (8)
Kat(a)m karnA (11)
khAnA (9)
khOlnA (12)
lAnA (9)
lEnA (10)
likhnA (8)
mAnnA (12)
milnA (11)
muAf karnA (12)
paHinnA (8)
paHũcnA (9)
paRhnA (8)
pInA (12)
raHnA (8)
rakhnA (11)
sAf karnA (8)
samajhnA (8)
sambhAlnA (8)
sifAriS karnA (11)
sIkhnA (10)
sOnA (8)
sunnA (9)
SurU karnA (11)
taklIf dEnA (11)
taSrIf lAnA (12)
taSrIf rakhnA (12)

### Conjunctions

ki (10)
phir (11)
tO (12)

### Negatives

mat (12)
na (11)

# LESSON THIRTEEN

## 13-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /c/ and /j/ (17/18)

vO bac gayA (He was saved [or, escaped].)
vO baj gayA (It struck [or, sounded/"rang"].)

vO tEz cal raHA Hai (He is going very fast.)
vO tEz jal raHA Hai (It's burning very bright[ly].)

us kE bIc mẼ kOI naHĨ (There's none in the middle of it.)
us kE bIj mẼ kOI naHĨ (There's none in his/its seed.)

## 13-B Cardinal numbers (by the "fives")

| | | | | | |
|---|---|---|---|---|---|
| 5 ۵ | 15 ۱۵ | 25 ۲۵ | 35 ۳۵ | 45 ۴۵ | 55 ۵۵ |
| pÃc | pandra | pacIs | pãĨtIs | pãĨtAlIs | pacpan |
| 65 ۶۵ | 75 ۷۵ | 85 ۸۵ | 95 ۹۵ | 105 ۱۰۵ | |
| pãĨsaTh | pacHattar | pacAsI | pacAnavE | Ek sao pÃc | |

1. It will be noticed that the initial sound of "five" in Urdu (/p/) plus the vowels /Ã/, /a/ or /ãĨ/ are carried over into all combinations with "5" in them

2. While in English we would normally say, "one hundred and five," this "and" is not used in Urdu to join simple aggregates. Thus, the literal Urdu is "one hundred five."

## 13-C The past tense of the verb HOnA (to be)

| | Singular | | |
|---|---|---|---|
| Person | Subject | "was/were" | Meaning |
| 1st | (mãĨ) | thA/I | I was |
| 2nd | (tU) | | You were |
| 3rd | (vO) | | He/She/It was |
| | Plural | | |
| Person | Subject | "was/were" | Meaning |
| 1st | (Ham) | thE/Ĩ | We were |
| 2nd | (tum) | | You were |
| | (Ap) | | You were |
| 3rd | (vO) | | They were |

1. HOnA (as noted in § 4-D-3) is both a substantive verb (= to be or exist) and a helping (or auxiliary) verb. In the tense given here it has four forms, one each for all persons of the masculine and feminine singular and one each for all persons of the masculine and feminine plural.

2. This tense of the verb resembles an adjective in its endings, except for the feminine plural which receives its nasalization through assonance with the feminine plural subject. The verb agrees, of course, with its subject in number and gender.

3. If the context warrants it the subject pronouns may be omitted; however, in most cases they will be used since 1st, 2nd and 3rd persons are not discernible from these forms.

### 13-D Statements, questions and negatives with the past tense of HOnA (to be)

| | |
|---|---|
| Ap daftar mĒ thE yA DAk-KAnE mĒ? | Were you in the office or at the post office? |
| mãĪ DAk-KAnE mĒ thA | I was at the post office. |
| us kI mĀ kaisI thI? | How was his/her mother? |
| vO baHut bImAr thI | She was very sick. |
| pichlE HaftE un kA bAp bImAr thA lEkin ab ThIk Hai | Last week their father was sick, but he's all right now. |
| kal rAt mErE riStEdAr yaHĀ thE | Last night my relatives were here. |
| kuch lOg saRak par thE | Some people were on the road. |
| yi farS Aj subaH baHut mailA thA lEkin ab sAf Hai | This floor was very dirty this morning but it's clean now. |
| Ap lOg parsŌ kaHĀ thE? | Where were you folks the day before yesterday? |
| Ham kisI kE ghar mĒ thE | We were at someone's house/home. |
| un kI kitAbĒ mEz par thĪ yA almArI mĒ? | Were their books on the table or in the cupboard? |
| un kI kitAbĒ almArI mĒ thĪ | Their books were in the cupboard (or, bookcase). |
| us kI urdU kaisI thI? | How was his/her Urdu? |
| us kI urdU baHut sAf thI | His/Her Urdu was very clear. |
| KAnsAmĀ, paisa kaHĀ thA? | (Say,) cook, where was the money? |
| mEm sAHiba-jI, vO almArI kE Upar thA | Madam, it was on top of the cupboard (or, bookcase). |
| Ham vaHĀ naHĪ thE | We weren't there. |
| tum bhI vaHĀ naHĪ thE? | Weren't you there either? |

1. See § 5-E-4 for the omission of the final verb in a parallel construction such as the two examples above with yA (or).

2. The word paisa, like rupaya, is both a countable and an uncountable noun. In other words, it can mean "money" in a general sense or it can mean "paisa", which in Pakistan's decimal system is 1/100 of a Rupee. Prices are commonly quoted in rupaE and paisE. For example,

| | |
|---|---|
| das rupaE pacAs paisE | Ten rupees fifty paisa (= Rs. 10.50 or sARhE das rupaE). |

3. Both naHĨ and na may be used with this tense. For example,

| | |
|---|---|
| us kE pAs paisa na thA | He/She didn't have (any) money. |

## 13-E Cost or price

### Asking the cost of something

| | |
|---|---|
| us ãgIThI kI kyA kImat Hai? | How much is (lit., What is the price of) that heater (or, stove)? |
| is kI kImat kyA thI? | What was the price of (or, How much was) this? |
| dUdh kA kyA bhAO Hai? | How much is (lit., What is the rate of) milk? |
| aor cInI kA kyA bhAO Hai? | And how much is sugar? |
| pichlE HaftE pIAz kA kyA bhAO thA? | How much were onions last week? |
| sEb kA bhAO kyA Hai? | What do apples sell for? |
| Aj kal lakRI kA kyA bhAO Hai? | What's the rate for wood these days? |
| pichlE maHInE bhI yiHI bhAO thA? | Was it the very same rate last month? |
| dukAndAr ãgIThI kO kis tara bEctA Hai? | How much is the shopkeeper selling the heater for? (lit., How does the shopkeeper sell the heater?) |
| Ap AlU kis tara dEtE HãĨ? | How much do you sell (lit., give) potatoes for? |
| anDE kis tara dEtE HãĨ? | How much are eggs (lit., How do you give eggs)? |
| mAlTE kis tara miltE HãĨ? | How much are oranges (obtained for)? |
| pIAz kaisE miltE HãĨ? | How (much) are onions (gotten for)? |
| Aj kal anDE kaisE miltE HãĨ? | How much are eggs nowadays? |
| yi darI kitnE kO miltI Hai? | How much is this rug? |
| vO kitAb kitnE mẼ miltI Hai? | How much is that book? |

1. As the above examples show, there are many ways to ask the price of something in Urdu. These are only the more common ways. The two words kImat and bhAO (used at the beginning of these) need to be distinguished.

The word kImat is usually the "cost" or "price" of separate or single items. bhAO, on the other hand, is the cost or price of something that is sold according to a certain "rate" (i.e., by bulk, quantity or weight). Thus, a heater, table, chair, book, etc., have a price while milk, sugar, vegetables, fruit, wood, etc., have a rate, the total cost of which is determined by the amount you buy. If regarding these latter items you do ask the kImat (cost), the meaning then is the "total cost."

2. Although these two words are commonly used in buying and selling, the question words kis tara (from tara, manner, way = how?) and kaisẼ (also, how?), are also very idiomatic. When one asks "How?" in this sense one means, "For what cost, or consideration?"

3. Another question word kitnE (inflected because of a following rupaE, understood, and the postpositions mẼ or kO) also asks the price or cost of something. It is commonly used with milnA (to be gotten or obtained). Sometimes even the postposition kA is used with kitnE, as yi kitnE kA/kE/kI Hai?

4. bEcnA (to sell), milnA (to be gotten, obtained) and dEnA (to give, in the sense of "sell") are regularly used interchangeably in such transactions.

Answering or discussing about the cost of something

| | |
|---|---|
| janAb, ãgIThI kI kImat pacHattar rupaE Hai | Sir, the cost of the heater is seventy-five rupees. |
| vO tO baHut HI maHĩgI Hai | Well, that's very expensive. |
| Ap kE pAs sastI ãgIThI naHĨ? | Don't you have a cheap(er) heater? |
| jI-HÃ, yi ãgIThI sirf pãĩsaTh rupaE Hai | Yes sir, this heater is only sixty-five rupees. |
| yi darI pacpan rupaE mẼ miltI Hai | This rug is available (= sells) for fifty-five rupees. |
| vO sIRhI pacAnavE rupaE mẼ miltI Hai | That ladder sells for ninety-five rupees. |
| yi kitAb savA nao rupaE kI Hai | This book sells for Rs. 9.25 (lit., is "of" the Rs. 9.25 [type]). |
| dUdh<br>cInI<br>pIAz<br>sEb<br>AlU<br>gAjar<br>mAlTE } _______ rupaE/paisE sEr Hai/Hãĩ | Milk<br>Sugar<br>Onions<br>Apples<br>Potatoes<br>Carrot(s)<br>Oranges } is/are _______ Rupees/ Paise per seer. |
| acchA, Ek sEr _______ lAO | O.K., bring a seer of _______. |
| HamẼ sirf AdhA sEr _______ cAHIE | We only need half a seer of _______. |

| | |
|---|---|
| Ek pAO _______ bhI KarIdO | Buy a pao (= ¼ seer) of _______, too. |
| acchI sUkhI lakRI _______ rupaE man Hai | Fine, dry wood is _______ rupees a maund (= 40 seers). |
| mAlI, tum dO man lakRI Aj zarUr lAnA | Gardener, be sure and bring two maunds of wood today. |
| Ap kE pAs rEzgArI naHĨ? | Don't you have small change? |
| muAf kIjIE, mErE pAs sirf yi das rupaE kA nOT Hai | I'm sorry (or, Please excuse me), I only have this ten-rupee note. |
| muAf kIjIE, janAb, lEkin yi rupaya naHĨ calEgA | Excuse me, sir, but this rupee won't "pass" (that is, It's no good, It's a counterfeit)! |

5. Prices are not quoted for most items as these change rapidly depending on economic conditions. Teachers should therefore supply realistic prices (rounded off to the nearest "5", if above "20"), and the students should practice them. This also applies to the items for which prices are given; they are included only to show how numbers are used, and not necessarily to reflect an actual "price."

6. Three common measurements by which many items are sold are:

| Urdu name | English name | Equivalent to | Used for |
|---|---|---|---|
| man | maund | 82.28 pounds (or 40 seers) | wood, coal; items sold in large quantities |
| sEr | seer | 2.057 pounds (= 1/40 maund; or 4 "pao"s) | fruit, vegetables, meat, milk, etc. |
| pAO | -- | .514 pounds (= 1/4 seer) | smaller amounts of "seer" items |

7. Due to Pakistan's changeover to the metric system, eventually the kilogram (kIlO) may replace some of these.

8. The fractions previously learned with time are equally applicable to prices and amounts. So,

| | |
|---|---|
| HamẼ sirf AdhA sEr gAjar cAHIE | We only need half a seer of carrots. |
| _______ DERh rupaya sEr Hai | _______ is one and a half rupees per seer. |
| _______ paonE dO rupaE pAO Hai | _______ is Rupees 1.75 per pao. |

9. Note again that while in English we use the preposition "of" in expressions of measurement or quantity, it (i.e., kA/kE/kI) is not used in this way in Urdu (cf. § 12-C-3). Thus,

| | |
|---|---|
| Ek sEr cInI dO | Give (me) a seer of sugar. |
| dO man lakRI lAO | Bring two maunds of wood. |
| Aj paonE tIn sEr dUdh lẼgE | Today we'll take two and three-fourths seers of milk. |

10. The example with "rupaya naHĨ calEgA" (rupee won't pass) is another case of an idiomatic use of calnA (cf. § 9-D-1).

11. mAlTE (oranges) may be sold by the "darjan" (dozen) as well as by weight. kElE (bananas) are almost always sold by the darjan (dozen) but most other fruits and vegetables by weight. For example,

| | |
|---|---|
| yi mAlTE _______ rupaE darjan Hãĩ lEkin vO _______ rupaE | These oranges are _______ rupees a dozen but those (are) _______ rupees. |
| Aj-kal kElE _______ rupaE darjan Hãĩ | These days bananas are _______ rupees a dozen. |

12. For smaller items or those which are sold by the piece (e.g., anDE [eggs], which are also sold by the darjan [dozen]) instead of by weight the number indicating the price is repeated. For example,

| | |
|---|---|
| anDE _______ _______ paisE Hãĩ | Eggs are _______ paise each. |
| yi kalam DhAI DhAI rupaE Hãĩ | These pens are Rs. 2.50 each. |

If, however, this happens to apply to an item involving a fraction and a number, then not the fraction but only the number is repeated. So,

| | |
|---|---|
| vO kitAbẼ sARhE sAt sAt rupaE Hãĩ | Those books are Rs. 7.50 each. |

## 13-F The comparison of adjectives

| | |
|---|---|
| yi tAlA maHĨgA Hai | This lock is expensive. |
| yi tAlA is (tAlE) sE maHĨgA Hai | This lock is more expensive than this (one). |
| vO tAlA sab (tAlÕ) sE maHĨgA Hai | That lock is the most expensive of all (locks). |
| yi tasvIr un (tasvIrÕ) sE KUbsUrat Hai | This picture is prettier than those (pictures). |
| lEkin vO sab sE KUbsUrat (tasvIr) Hai | But that's the prettiest (picture) of all. |
| kaonsA phal sastA thA? | Which fruit was (the) cheap(est)? |
| mAlTE sEbÕ sE sastE thE | The oranges were cheaper than the apples. |
| aor yi mAlTE sab sE sastE thE | And these oranges were the cheapest of all. |
| kaonsI sabzI sastI Hai? | Which vegetable is (the) cheap(est)? |
| Aj-kal AlU aor gAjar dOnÕ sastE Hãĩ | Nowadays potatoes and carrots are both cheap. |

| | |
|---|---|
| lEkin pIAz un sE bhI sastE HãĨ | But onions are even cheaper than they are. |
| yi kAGaz maHĨgA tO thA, lEkin dUsrA kAGaz aor bhI maHĨgA thA | Sure this paper was expensive, but the other paper was even more expensive. |
| KAnsAmÃ, yi mAlTE kaccE HãĨ-- in sE pakkE bAzAr mẼ na thE? | Cook, these oranges aren't ripe (lit., are "green"/unripe)-- Weren't there any riper ones in the market? |
| muAf kIjIE--aglE HaftE in sE pakkE aor mIThE milẼgE | I'm sorry, (but) next week riper and sweeter ones will be available. |

1. When making comparisons in Urdu the postposition sE (from) is often used in the sense of "than" or "in comparison with." It follows the mention of the person or thing being compared.

2. In the case of the superlative (or highest degree, rendered in English by "___est" or "the most ___") the word sab (all) is used before sE or, if the noun being compared is mentioned, before both it and sE. The word order may vary, depending on style or emphasis. So,

| | |
|---|---|
| yi (laRkI) sab sE baRI (laRkI) Hai | This (girl) is the biggest (i.e., oldest) (girl). |
| yi sab (laRkIÕ) sE baRI (laRkI) Hai | This is the biggest (or, oldest) (girl) of all (the girls). |
| yi (laRkI) sab (laRkIÕ) sE baRI Hai | This (girl) is the biggest (or, oldest) of all (the girls). |
| sab laRkIÕ sE yi baRI Hai | This one is the biggest (or, oldest) of all the girls. |
| sabÕ sE yi baRI (laRkI) Hai | This is the biggest (or, oldest) (girl) of all (of them). |

As shown by the words in (    ), it is often possible to omit the nouns entirely, since the situation is clear anyway. Thus, in these examples--if we know what we are talking about (e.g., girls, boys, books, houses, rooms)--we could simply say,

| | |
|---|---|
| yi sab sE baRI Hai | This (one) is the biggest (or, oldest). |

When sab (all) is used as a pronoun followed by a postposition, it is sometimes inflected to sabÕ, even though the tendency is more and more to drop the -Õ in common speech.

3. Sometimes a situation may be so clear that it is possible to dispense with both sE and sab and to use the simple form of the adjective alone for comparison. The two examples above with phal (fruit) and sabzI (vegetable) illustrate this, as do also the following. For example,

(a) If only two boys are being compared one would ask,

| | |
|---|---|
| kaonsA laRkA chOTA Hai? | Which boy is young(er)? |

And the answer could be,

| | |
|---|---|
| yi chOTA Hai | This one is young(er). |

(b) If many things are being compared--as with phal (fruit) and sabzI (vegetable), above--for example, in a shop, then one could ask,

| | |
|---|---|
| kaonsE sEb mIThE HãĨ? | Which apples are (the) sweet(est)? |

And the answer could be,

| | |
|---|---|
| yi mIThE HãĨ | These are (the) sweet(est). |

4. The word bhI (even, also), particularly with aor (more) but also with sE (= than), adds a degree of comparison. So,

| | |
|---|---|
| lEkin pIAz un sE bhI sastE HãĨ | But onions are even cheaper than they are. |
| sEb is sE bhI maHĨgE HãĨ | Apples are even more expensive than this. |
| lEkin dUsrA kAGaz aor bhI maHĨgA thA | But the other paper was even more expensive. |
| yi sEb aor bhI mIThE HãĨ | These apples are even sweeter. |

5. pakkA/E/I and kaccA/E/I are a pair of adjectives used in a wide variety of ways. For example,

| | | | |
|---|---|---|---|
| pakkA phal | ripe/cooked fruit | kaccA phal | unripe/raw fruit |
| pakkA anDA | hard-boiled egg | kaccA anDA | uncooked/raw egg |
| pakkI saRak | paved road | kaccI saRak | unpaved/dirt road |

Anything "pakkA/E/I" is regarded as well-made or sturdy, while the same thing "kaccA/E/I" is flimsy, shoddy or temporary. So,

| | |
|---|---|
| gAÕ kE ghar aksar kaccE HOtE HãĨ | Village houses are usually mud-built (i.e., "kaccE," will not stand up under heavy rains). |
| is sE paHlE un kI saRak kaccI thI lEkin ab pakkI Hai | Before this their road was unpaved but now it's paved. |

The final sentence contains a phrase, is sE paHlE (with the paHlE inflected because of a following postposition understood but not expressed), that is an adaptation of adjectival comparison. It means, literally, "more first" (that is, first in comparison with this time) and hence suggests the idea of "before this, heretofore" (cf. § 10-I, Vocabulary).

## 13-G Vocabulary for Lesson Thirteen

| | |
|---|---|
| (baRA) AlU (m) | (big) potato |
| (baRA) anDA (m) | (large) egg |
| bEcnA | to sell |
| (acchA) bhAO (m) | (reasonable) rate |

| | |
|---|---|
| (HamArI) cInI (f) | (our) sugar |
| (AdhA) darjan (m) | (half) dozen |
| (acchA) dUdh (m) | (good) milk |
| (chOTI) gAjar (f) | (small) carrot |
| kaccA/E/I | raw, unripe; unpaved; flimsy, shoddy; inadequate |
| (baRA) kElA (m) | (big) banana |
| (AdhA) kIlO (m) | (half) kilogram |
| (us kI) kImat (f) | (its) price, cost |
| (sUkhI) lakRI (f) | (dry) wood |
| maHĨgA/E/I | expensive, costly |
| (baRA) mAlTA (m) | (big) orange |
| (pUrA) man (m) | (full) maund (about 82 pounds) |
| mIthA/E/I | sweet (in taste) |
| (baRA) nOT (m) | (large) note, bill (i.e., currency) |
| pacAnavE | ninety-five |
| pacAsI | eighty-five |
| pacHattar | seventy-five |
| pacIs | twenty-five |
| pacpan | fifty-five |
| (mErA) paisa (m) | (my) money; Paisa (1/100 of a Rupee) |
| pãĨsaTh | sixty-five |
| pãĨtAlIs | forty-five |
| pãĨtIs | thirty-five |
| pakkA/E/I | cooked; ripe; paved; well-made, sturdy; adequate |
| (pUrA) pAO (m) | (full) pao (about half a pound) |
| (mIThA) phal (m) | (sweet) fruit |
| (chOTA) pIAz (m) | (small) onion |
| pichlA/E/I | last, former, previous |
| (thORI) rEzgArI (f) | (a little) "change" (small money) |
| (thORI) sabzI (f) | (little/few) vegetable(s); greens |
| sastA/E/I | cheap, inexpensive |
| (acchA) sEb (m) | (good) apple |
| (AdhA) sEr (m) | (half) seer (about one pound) |

| | |
|---|---|
| sUkhA/E/I | dry |
| (acchI) tara (f) | (good) manner, way; (adverb:) well, in a good manner; kis tara = how? for what price? |

## 13-H Conversational review

(to be done with the teacher -- do not translate)

1. Practice making sentences using each of the following pairs of words and the past and present/future tenses according to the pattern shown.

chOTA/E/I - baRA/E/I
bImAr - acchA/E/I yA tandurust
thORA/E/I - zIAda
mailA/E/I - sAf
kaccA/E/I - pakkA/E/I
purAnA/E/I - nayA/naE/naI
lambA/E/I - chOTA/E/I

kal - Aj
pichlA/E/I - ab
paHlE - ab
subaH - SAm

For example, referring to things in the room or vocabulary items already learned (no new ones, please!), students could say such things as:

S. yi pinsal paHlE lambI thI -- ab chOTI Hai
S. pichlE HaftE mãĨ bImAr thA/I -- ab tandurust HŨ

2. Practice discussing the prices of things in the room or of things in pictures (e.g., in magazines), but only those which you already know the names of. The teacher can set a price on each and you can decide whether it is too expensive and you want one cheaper. These will be things which have a kImat. For example,

S. us ghaRI kI kyA kImat Hai?
T. us kI kImat ______ rupaE Hai
S. vO baHut maHĨgI Hai. Ap kE pAs us sE sastI naHĨ?
T. jI-naHĨ, is sE sastI mErE pAs naHĨ--lEkin Ap kE lIE is kI kImat sirf ______ rupaE HOgI
S. acchA janAb, mãĨ isE lŨgA/I

Repeat the pattern with each student more than once, if time allows. The students should vary their answers to provide variety of response.

3. Repeat the practice in exercise 2, only using kitnE mẼ or kitnE kO instead of kImat. For example,

S. yi kursI kitnE mẼ miltI Hai?
T. yi ______ rupaE mẼ miltI Hai
etc.

4. Discuss the cost of things which are sold at a certain bhAO and decide how much you want to buy. Pretend that the teacher is the shopkeeper and that you are looking for the following items:

THINGS: AlU, anDE, cInI, dUdh, gAjar, kElE, lakRI, mAlTE, pIAz, sEb

ADJECTIVES: acchA/E/I, baRA/E/I, chOTA/E/I, mIThA/E/I, pakkA/E/I, sAf, sUkhA/E/I

For example,

S. janAb, Aj ______ kA kyA bhAO Hai?
T. Ap kO kaisA/E/I ______ cAHIE/Ẽ?
S. mujhE (adj.) (thing) cAHIE/Ẽ

T. vO _______ rupaE/paisE pAO/sEr/man/darjan HOgA/I/HOgE/I
S. acchA, _______ pAO/sEr/man/darjan dIjIE
T. lIjIE, janAb

5. Repeat the practice in exercise 4, only using kis tara or kaisE instead of bhAO. For example,

S. janAb, Aj _______ kis tara/kaisE dEtE Hãĩ?
T. (thing) _______ rupaE/paisE pAO/sEr/man/darjan Hai/Hãĩ
S. acchI bAt, mãĩ _______ pAO/sEr/man/darjan KarIdŨgA/I

6. Practice with real things in the room--or pictures of them, even simple sketches on the blackboard--in sets of threes (for example, kursIÃ, kitAbẼ, kApIÃ, rasAlE, tasvIrẼ, pinsalẼ, kAGaz, cAbIÃ, tAlE, even students of different size or height) in order to make comparisons. So,

T. yaHÃ kyA Hãĩ?
S. vaHÃ tIn (pinsalẼ) Hãĩ
T. kaonsI baRI Hai aor kaonsI chOTI?
S. yi (pointing) chOTI. vO is sE baRI Hai aor vO sab sE baRI Hai

Use such adjectives as acchA/E/I, baRA/E/I, chOTA/E/I. KUbsUrat, lambA/E/I, mailA/E/I. nayA/E/I. purAnA/E/I. sAf. thORA/E/I. ŨcA/E/I and zIAda.

# LESSON FOURTEEN

## 14-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /c/ and /ch/ (17/19)

vO cOTI par Hai (It's on the peak/summit.)
vO chOTI par Hai (It's on the little one/girl.)

2. Contrasting /f/ and /v/ (21/22)

is kitAb mẼ fark nahĨ (There's no difference in this book.)
is kitAb mẼ vark nahĨ (There's no page/leaf in this book.)

3. Contrasting /z/ and /S/ (27/28)

ab us kA zOr kam Hai (Now his/her/its power is less/diminished.)
ab us kA SOr kam Hai (Now it doesn't make so much noise.)

4. Segmentation problem

vO chAtA cAHtA Hai (He wants an umbrella.)

## 14-B Cardinal numbers (by the "ones")

| | | | | | |
|---|---|---|---|---|---|
| 1 ۱ | 11 ۱۱ | 21 ۲۱ | 31 ۳۱ | 41 ۴۱ | 51 ۵۱ |
| Ek | gIAra | ikkIs | iktIs | iktAlIs | ikAvan |
| 61 ۶۱ | 71 ۷۱ | 81 ۸۱ | 91 ۹۱ | 101 ۱۰۱ | |
| iksaTh | ikHattar | ikAsI | ikAnavE | Ek sao Ek | |

1. Except for "11" (gIAra), the Ek (or shortened form ik) can be seen in all the combinations with Ek (one).

## 14-C The simple past tense (including the transitive sign nE)

INTRANSITIVE VERBS

raHnA (to stay, remain, continue)

| | Singular | | | |
|---|---|---|---|---|
| Person | Subject | Root | Perfective | Meaning |
| 1st | (mãĩ) | raH + | A/I | I stayed |
| 2nd | (tU) | | | You stayed |
| 3rd | (vO) | | | He/She/It stayed |

| | | Plural | | | |
|---|---|---|---|---|---|
| Person | Subject | Root | | Perfective | Meaning |
| 1st | (Ham) | raH | + | E/Ĩ | We stayed |
| 2nd | (tum) | | | | You stayed |
| | (Ap) | | | | You stayed |
| 3rd | (vO) | | | | They stayed |

sOnA (to sleep)

| | | Singular | | | |
|---|---|---|---|---|---|
| Person | Subject | Root | | Perfective | Meaning |
| 1st | (mãĨ) | sO | + | yA/_I | I slept |
| 2nd | (tU) | | | | You slept |
| 3rd | (vO) | | | | He/She/It slept |
| | | Plural | | | |
| Person | Subject | Root | | Perfective | Meaning |
| 1st | (Ham) | sO | + | E/Ĩ | We slept |
| 2nd | (tum) | | | | You slept |
| | (Ap) | | | | You slept |
| 3rd | (vO) | | | | They slept |

1. At this point in the course--although we have already unconsciously used both kinds of verbs--it is necessary for us to distinguish between intransitive and transitive verbs:

(a) Intransitive verbs are those which do not require an object to complete their meaning. Thus, the above raHnA and sOnA are examples of intransitive verbs; we do not "stay" or "sleep" something or somebody.
(b) In contrast, transitive verbs are those which assume an object, whether that object is always expressed or not. So in the following sub-section (after 5., below) verbs like dEkhnA (to see) and khAnA (to eat) are transitive, since it is possible to "see" something or somebody and also to "eat" something.

2. When A/E/I are added to the root of a verb the form resulting may be called the "perfective" participle. It indicates an action or state which is or was in some way completed, finished or "perfected." The ending /A/ inflects to agree with whatever it is used with, just as /tA/ inflects to /tE/ or /tI/ in the imperfective participle. In this sense both participles--true to their name--function like adjectives (cf. § 8-C-2).

3. If the root ends in /A/ or /O/--as sOnA here and khAnA in the next sub-section (after 5., below)--then for the sake of euphony a /y/ is pronounced before the /A/ ending (hence, sOyA, khAyA), although it is dropped for the other inflected endings.

4. These forms when used with subjects become the simple past tense. As a tense--but not as a participle--the feminine plural adds nasalization (/Ĩ/) and these endings agree with their subject in number and gen-

der just as the special past tense forms of the verb HOnA do (cf. § 13-C-2).

5. This tense indicates a simple completed action or state/condition at a definite time in the past, whether the actual time is expressed or not. This will be clearly illustrated in § 14-D, below.

TRANSITIVE VERBS

dEkhnA (to see)

| | | | Singular | | | |
|---|---|---|---|---|---|---|
| Person | Subject | Trans. | Root | | Perfective | Meaning |
| 1st | (mãI) | nE | dEkh | + | A/* | I saw |
| 2nd | (tU) | | | | | You saw |
| 3rd | (us) | | | | | He/She/It saw |

| | | | Plural | | | |
|---|---|---|---|---|---|---|
| Person | Subject | Trans. | Root | | Perfective | Meaning |
| 1st | (Ham) | nE | dEkh | + | A/* | We saw |
| 2nd | (tum) | | | | | You saw |
| | (Ap) | | | | | You saw |
| 3rd | (unHÕ) | | | | | They saw |

khAnA (to eat)

| | | | Singular | | | |
|---|---|---|---|---|---|---|
| Person | Subject | Trans. | Root | | Perfective | Meaning |
| 1st | (mãI) | nE | khA | + | yA/* | I ate |
| 2nd | (tU) | | | | | You ate |
| 3rd | (us) | | | | | He/She/It ate |

| | | | Plural | | | |
|---|---|---|---|---|---|---|
| Person | Subject | Trans. | Root | | Perfective | Meaning |
| 1st | (Ham) | nE | khA | + | yA/* | We ate |
| 2nd | (tum) | | | | | You ate |
| | (Ap) | | | | | You ate |
| 3rd | (unHÕ) | | | | | They ate |

6. When transitive verbs--which expect an object, even though it may not always be stated--occur in this and other tenses (yet to be introduced) made from the perfective participle, their subjects must be followed by the untranslatable nE which is the sign, indicator or marker of a transitive verb. This nE effectively cuts the subject off from any agreement with the verb and focuses attention instead on the object.

7. The third person of pronouns uses the inflected singular forms

learned in § 5-D-4 while for the inflected plural they use one of the following before the nE (cf. § 8-F-1):

| Uninflected form | Inflected Plural |
|---|---|
| yi | inHŎ |
| vO | unHŎ |
| kyA/kaon | kinHŎ |

kOI (someone), which has no plural, also uses its inflected form kisI before nE.

8. * The inclusion of nE in the sentence breaks all connection between the verb and its subject and requires the verb to agree with the object according to the following principles:

(a) If no object is expressed or if it is unknown then the verb ending is simply /A/ for all persons, singular and plural. Thus,

| | |
|---|---|
| mãĬ nE dEkhA | I saw. |
| tum nE dEkhA | You saw. |

(b) If an object is expressed the verb ending will agree with that object, whether singular or plural, masculine or feminine. So,

| | |
|---|---|
| mãĬ nE laRkIĂ dEkhĬ | I saw the girls. |
| Ham nE laRkE dEkhE | We saw the boys. |
| kyA tU nE DAkvAlA dEkhA? | Did you see the mailman? |

(c) If the object is followed by kO--or its alternate, as with usE (cf. § 8-F-1)--then the verb agreement is again broken, this time with both the subject and the object, and the verb ending is simply /A/ as in (a), above. Hence,

| | |
|---|---|
| us nE aorat kO dEkhA | He/She saw the woman. |
| unHŎ nE AdmIŎ kO dEkhA | They saw the men. |

9. Some verbs are irregular in formation and simply have to be learned as special cases (cf. § 11-C-4 and § 12-B-4). Whether they are intransitive (and agree with the subject) or transitive (and agree with the object), they take the following forms:

| Verb | m.s. | m.pl. | f.s. | f.pl. |
|---|---|---|---|---|
| Intransitive | | | | |
| HOnA (to be) | HUA | HUE | HUI | HUĬ |
| jAnA (to go) | gayA | gaE | gaI | gaĬ |
| Transitive | | | | |
| dEnA (to give) | dIA | dIE | dI | dĬ |
| karnA (to do) | kIA | kIE | kI | kĬ |
| lEnA (to take) | lIA | lIE | lI | lĬ |

10. Although most verbs--just as in English--logically fall into the category of transitive or intransitive, depending on whether one can "____" something or someone, there are a few verbs in Urdu which even though they take objects are treated grammatically as though they were intransitive. So,

| | | |
|---|---|---|
| bhUlnA | vO Ek bAt bhUlA | He forgot one thing. |
| bOlnA | pAdrI sAHib bOlE | The preacher spoke. |
| lAnA | Ham rOTI lAE | We brought bread/food. |

11. The verb samajhnA (to understand), while clearly capable of taking an object (= to understand something), strangely enough behaves in Urdu as both a transitive and an intransitive verb. Thus,

| | |
|---|---|
| mãĩ nE us kI urdU samjhI | I understood his/her Urdu. |
| Ham us kI urdU samjhE | We understood his/her Urdu. |

Either form is correct.

12. On the shortened form of samajhnA in the above examples see again § 11-D-7.

13. Because of the possibility of confusion, hereafter when verbs are listed as vocabulary entries nE will be included to show whether they are transitive or not.

14. For a quick review to bring you up to date to this point in the course, the intransitive verbs that we have had so far are:

| | | | |
|---|---|---|---|
| AnA | bOlnA | jAnA | raHnA |
| baiThnA | (cAHIE) | lAnA | samajhnA* |
| bajnA | calnA | milnA | [*both] |
| bhUlnA | HOnA | paHũcnA | sOnA |

All the other verbs are transitive and must have nE in this tense, as well as other tenses based on the perfective participle (which are yet to be learned).

## 14-D Statements, questions and negatives in the simple past tense

| | |
|---|---|
| Ap kab tak daftar mẼ raHE? | How long did you stay at the office? |
| mãĩ sARhE pÃc bajE tak vaHÃ raHA | I stayed there until half past five. |
| kyA HUA? | What happened (= What's the matter)? |
| un kA bAp bImAr HUA | Their father got sick. |
| bacca zamIn par girA | The child fell on the ground. |
| laRkI kal rAt bilkul na sOI | The girl didn't sleep at all last night. |
| pAdrI sAHib kitnI dEr tak bOlE? | How long (lit., up to how much lateness) did the minister (or, preacher) speak? |

| | |
|---|---|
| takrIban Ek ghãTE tak bOlE | He spoke for about an hour. |
| mãĪ Aj Ap kA rasAla bhUlA/I | I forgot your magazine today. |
| aoratĒ kis jaga baiThĪ? | Where did the women sit? |
| mErA KaiyAl Hai ki bAG mĒ baiThĪ | I think they sat in the garden. |
| lArI kal gAÕ na gaI? | Didn't the bus go to the village yesterday? |
| jI-naHĪ, kal na gaI | No sir/ma'am, yesterday it didn't go. |
| un kI laRkI kab paidA HUI? | When was their daughter born? |
| vO pichlE maHInE paidA HUI | She was born last month. |
| yi battI Ap kO kaHÃ sE milI? | Where did you get this lamp/light? |
| vO us chOTI dukAn sE milI | It's (i.e., I got it) from that little shop. |
| DAkTar sAHib kab taSrIf lAE? | When did the doctor come? |
| vO kal dO-paHr (kO) AE | He came at noon yesterday. |
| Ap lOg Aj kis vakt uThE? | When did you folks get up today? |
| Aj Ham jaldI na uThE | We didn't get up early (lit., soon, quickly) today. |
| Ham baRI dEr kE bAd uThE | We got up very late (lit., after much lateness = a long time). |
| Ap kE riStEdAr kal na AE? | Didn't your relatives come yesterday? |
| ghãTa na bajA | The bell didn't ring. |
| pichlE HaftE Ham lAHaor gaE | We went to Lahore last week. |
| mãĪ gARI sE jaldI utrA/I | I got off the train quickly (i.e., right away). |
| un kI kAr baHut tEz calI | Their car went (lit., moved) very fast. |
| tÃga/TÃga baHut AHista AyA | The "tonga" came very slowly. |
| us kAm par kitnA Karc HUA? | How much was spent on that job? |
| mErA KaiyAl Hai ki takrIban DhAI sao rupaE Karc HUE | I think that about Rs. 250 were spent (on it). |
| mAlI! | Gardener! |
| AyA, jI | Just coming, sir/ma'am (lit., I came). |

1. All of the examples given above are with intransitive verbs. Instances of transitive verbs will follow.

2. A distinction needs to be made between the "thA"-past tense and the "HUA"-past tense of HOnA. The verb "to be", as is true in so many lan-

guages, is highly irregular. The thA forms (learned in Lesson 13) indicate that something "was" or "existed as" such and such. The HUA form, on the other hand, shows that something "got to be" or "became" such and such. For example,

| | |
|---|---|
| mãĩ kal bImAr thA | I was sick yesterday. |
| mãĩ kal bImAr HUA | I got sick yesterday. |

The first sentence only indicates the speaker's condition at the time stated, "yesterday." He might have been sick even before that, for all we know. The second sentence, however, leaves us in no doubt about the starting time of the sickness, although it does not, of course, tell us whether or not the speaker is still sick.

3. The negative for this tense is na and not naHĨ which, if used, would change the tense to the present perfect (not introduced until Lesson 18).

4. paidA, the non-verbal element of paidA HOnA (to be born), does not change, no matter what the gender or number is. It is also possible to express birth with HOnA alone, as:

| | |
|---|---|
| Aj un kE ghar laRkA HUA | A boy was born (lit., became) to them (lit., in their home) today. |

5. The word mAlUm (known), like pata (information) and so many other words in Urdu, is used impersonally with the person who knows in the inflected form followed by kO (or its alternate form -/E/). (Cf. § 8-E-6 and § 10-D-8.) Note some common and idiomatic uses of mAlUm following:

| | |
|---|---|
| mujhE mAlUm HUA ki . . . | I found out (lit., it became known to me) that . . . |
| mujhE mAlUm Hai ki . . . | I know that . . . |
| mujhE mAlUm naHĨ | I don't know. |
| mAlUm HOtA Hai ki DAkTar sAHib Aj naHĨ AẼgE | It looks as though the doctor won't come today. |

In the final example with mAlUm + HOtA Hai (present habitual tense of HOnA) the idiom means: "It seems/appears/looks as if/though." In this usage mAlUm is impersonal, taking "HOtA Hai" regardless of what follows.

6. utarnA (to descend, come down, get off) is another verb that patterns like samajhnA in the past tense (cf. § 11-D-7 and § 14-C-12). Therefore, ú-tar-nA → út-rA/I/E/Ĩ.

7. The words tEz, AHista and jald(I) have many meanings and applications which the student should be on the lookout for. tEz may be "sharp, fast, swift" and even "strong" in some situations. AHista usually means "slow, slowly", but it may also mean "softly, quietly." jald is "quickly, quick" but its noun (f) form jaldI, meaning "haste, speed," is also used in the sense of "quickly." Note these examples:

| | |
|---|---|
| vO baHut tEz bOltA Hai--us kI bAt mãĩ bilkul na samjhA | He speaks very fast--I didn't understand him at all. |
| zarA AHista bOlIE | Please speak a bit more slowly (or, if too loud, more softly). |

8. In the example of calling the gardener, note that the reply in the past tense is literally, "I came," very commonly and idiomatically used

in the sense of "I'm just coming" or "I'm on the way." Compliance or fulfillment is regarded as so certain that it is described as already past.

| | |
|---|---|
| Ap nE bAG mẼ kis kO dEkhA? | Who did you see in the garden? |
| mãĨ nE bAG mẼ tIn aoratÕ kO dEkhA | I saw three women in the garden. |
| mãĨ nE bAG mẼ tIn aoratẼ dEkhĨ | I saw three women in the garden. |
| unHÕ nE kisE bhEjA? | Who did they send? |
| unHÕ nE naokar kO bhEjA | They sent a/the servant. |
| kisI nE darvAza khOlA? | Did anyone open the door? |
| jI-naHĨ, kisI nE na khOlA | No sir/ma'am, No one opened (it). |
| tumHArI bIvI nE kab kapRE dhOE? | When did your wife wash clothes? |
| us nE HaftE kE din kapRE dhOE | She washed clothes on Saturday. |
| us AdmI nE kyA cAHA? | What did that man want? |
| us nE mErI madad cAHI | He wanted my help (= me to help him). |
| tum nE kisE likhA? | Who did you write to? |
| mãĨ nE misTar brAOn kO likhA | I wrote to Mr. Brown. |
| Ap nE khAnA khAyA yA cAE pI? | Did you eat a meal or (only) drink tea? |
| Ham nE sirf cAE pI | We only had tea. |
| us aorat nE kyA mÃgA? | What did that woman ask (or, beg) for? |
| us nE paisE mÃgE | She asked for money. |
| Ap lOgÕ nE gOSt khAyA yA machlI khAI? | Did you folks eat meat or fish? |
| Ham nE gOSt khAyA | We had (lit., ate) meat. |
| tujhE yAd Hai ki us nE kyA kaHA? | Do you remember what he/she said? |
| jI-HÃ, us nE kaHA (ki) caodavÃ sabak acchI tara paRhO | Yes sir/ma'am, He/She said, "Study the fourteenth lesson well" (i.e., carefully). |
| kis nE yi kAm kIA? | Who did this job (or, deed/thing)? |
| mAlUm naHĨ (ki) kis nE kIA | (I) don't know who did it. |
| tum nE HisAb kIA ki kitnA Karc HUA? | Did you figure out (lit., make an accounting of) how much was spent? |
| jI-HÃ mãĨ nE kal HisAb kIA | Yes, I figured it out yesterday. |
| unHÕ nE HamArI baRI madad kI | They helped us a great deal. |

| | |
|---|---|
| unHÕ nE HamArI baRI Kidmat kI | They did a great deal for us (lit., did great 'service' for us). |
| Ap nE kaHÃ tak paRhA? | How far did you read? |
| muAf kIjIE, mãĩ nE sirf tEravẼ sabak tak paRhA | Please excuse me, I only read up to the thirteenth lesson. |
| naokar nE Gusul-KAna sAf kIA? | Did the servant clean the bathroom? |
| jI-naHĨ, us nE sAf na kIA | No sir/ma'am, he didn't clean (it). |
| kinHÕ nE ustAd sAHib sE pUchA? | Who (all) asked the teacher? |
| tAlib-ilmÕ nE ustAd sAHib sE pUchA | The students asked the teacher. |
| tum nE DAkTar sAHib sE bAt kI? | Did you discuss it with the doctor? |
| jI-naHĨ, mãĩ nE un sE kOI bAt na kI | No sir/ma'am, I didn't discuss it with him at all. |
| tU nE mEm-sAHiba sE chuTTI mÃgI? | Did you ask the lady of the house for time off? |
| naHĨ, mãĩ nE sAHib sE chuTTI mÃgI | No, I asked the man of the house for time off. |

9. Because transitive verbs may take objects in all tenses--not just in the past tense, as illustrated here--it is often a problem for the foreigner to know when to put the object in its simple vocabulary form and when to inflect it with kO. One has to develop a "feel" for this by exposure to the language. But in general we can say that:

(a) If the object is the name of a person (or a pronoun standing for a person) it is followed by kO (or its alternate form). So in the examples with misTar brAOn kO and with kisE bhEjA.

(b) If the object is a thing it is normally put in the simple vocabulary form without kO. So in the examples with darvAza, kapRE, khAnA/cAE, paisE, gOSt/machlI, kAm, Gusul-KAna, etc.

(c) If the object is a person or an animal it may take either form. So in the examples with aoratÕ kO and aoratE.

10. yAd (memory), like mAlUm (known), pata (information) and some other words, is used in an impersonal construction in Urdu. So,

| | |
|---|---|
| tujhE yAd Hai . . . ? | Do you remember (lit., Is it remembered to [i.e., by] you) . . . ? |

The pronoun can be substituted for by other persons (pronouns or nouns). For example,

| | |
|---|---|
| mujhE yAd naHĨ | I don't remember. |
| ustAd sAHib kO yAd Hai | The teacher remembers. |

11. In the sentence with "He/She said, . . . " it is appropriate to point out that when reporting in Urdu what someone says or thinks, said or thought, their actual words are commonly used, that is, quoted. In other words, what would in English be indirect speech (involving a complicated

changing of tenses/modes) is very often direct speech in Urdu. The conjunction ki (that) usually introduces the quote; but sometimes it is omitted.

12. cAHnA (to want, wish for), mÃgnA (to ask for, beg for) and pUchnA (to ask a question , inquire) should be distinguished, particularly the first two. It is possible to "want" something (cAHnA) without actually "asking for" it (mÃgnA). Neither of these, however, is used instead of pUchnA, which refers only to question-asking.

13. Note that in compound verbs formed with nouns--for example, HisAb karnA (to make an accounting of), kAm karnA (to work), bAt karnA (to discuss), madad karnA (to help), and Kidmat karnA (to serve)--the gender of the noun (HisAb-m., kAm-m., bAt-f., madad-f., Kidmat-f.) determines the form of the verbal ending. So, HisAb kIA, kAm kIA, bAt kI, madad kI and Kidmat kI.

## 14-E Vocabulary for Lesson Fourteen

| | |
|---|---|
| AHista | slow(ly); softly, gently |
| (kE) bAd | after (referring to time); bAd mẼ, afterwards, later |
| (baRA) bAG (m) | (large) garden; park |
| bhUlnA | to forget; to go astray; to make a mistake |
| cAHnA (nE) | to want, wish, desire; (sometimes, to love) |
| (thORI) dEr (f) | (little/brief) delay, lateness; while, time |
| dhOnA (nE) | to wash |
| girnA | to fall |
| (acchA) gOSt (m) | (good) meat (baRA gOSt = beef; chOTA gOSt = mutton) |
| HisAb karnA (nE) | to make an accounting, figure out, count up (HisAb [m], account) |
| ikAnavE | ninety-one |
| ikAsI | eighty-one |
| ikAvan | fifty-one |
| ikHattar | seventy-one |
| ikkIs | twenty-one |
| iksaTh | sixty-one |
| iktAlIs | forty-one |
| iktIs | thirty-one |
| (baRI) jaldI (f) | (great) hurry, haste; soon, quick(ly) (= jald) |
| (HarA) kapRA (m) | (green) cloth; clothes |
| (purAnI) kAr (f) | (old) car, auto(mobile) |

| | |
|---|---|
| (baRA) Karc (m) | (great) expenditure; (Karc HOnA = to be spent) |
| Kidmat karnA (nE) | to serve, minister to, do something for someone (Kidmat [f], service) |
| (baRI) machlI (f) | (large) fish |
| madad karnA (nE) | to help, assist ; from madad (f), help, assistance |
| mÃgnA (nE) | to ask for, beg for |
| mAlUm | known; (mAlUm HOtA Hai = to seem, appear, look as if) |
| nE | (untranslatable: sign or indicator of a transitive verb) |
| paidA HOnA | to be born; to be created, produced |
| pUchnA (nE) | to ask a question, to inquire |
| (acchA) tÃga/TÃga (m) | (good) "tonga" ( a two-wheeled, horse-drawn cart. used as a "taxi") |
| tEz | fast, swift (e.g., movement); sharp (e.g., knife); strong (e.g., tea) |
| utarnA | to descend, go/come down; alight, get off |
| uThnA | to arise, get up |
| (us kI) yAd (f) | (his/her) memory; (yAd HOnA = to remember) |
| (HamArI) zamIn (f) | (our) land; ground; earth |

## 14-F Conversational review

(to be done with the teacher -- do not translate)

1. Repeat each of the following sentences as is after your teacher and then change the sentence to the simple past tense, changing whatever other words are necessary; for example, time words. Thus,

T. mãĨ aglE sAl amrIka jAŨgA/I
S. " " " " "
S. mãĨ pichlE sAl amrIka gayA/I
etc.

(a) mãĨ kal AŨgA
(b) mãĨ itvAr kE din ArAm karŨgI
(c) tU rAt kO khiRkI khOlEgI?
(d) vO budh kO mErE sAth bAt karEgA
(e) lArI Aj das bajE calEgI
(f) Ham unHẼ parsÕ dEkhẼgE
(g) Ham aglE HaftE lAHaor jAẼgE
(h) tum un sE kaHOgE?
(i) tum bAvurcI-KAnE mẼ kAm naHĨ karOgI?
(j) Ap kyA KarIdẼgE?
(k) Ap kis vakt ciTThI likhẼgI?
(l) vO Aj HI Kat(a)m karẼgE
(m) vO sARhE chE bajE SAm khAnA khAẼgE/I
(n) kaon tumHArI madad karEgA?
(o) kaon chuTTI mÃgEgA?

2. Repeat each of the following sentences as is after your teacher and then change the sentence to the simple past tense, making whatever other changes are necessary, as in exercise 1. Follow the same procedure.

(a) mãĩ darvAza khOlŨgI
(b) mãĩ kuch aor lAŨgA
(c) tU naE kapRE lEgI?
(d) tU dO ciTThIÃ likhEgA?
(e) vO mErI naHĨ mAnEgA
(f) vO kis sE milEgA?
(g) gARI sARhE gIAra bajE rAt paHũcEgI
(h) Ham kal pandravÃ sabak paRhẼgE
(i) Ham kAfI aor cAE dOnÕ pIẼgE
(j) tum aglE sAl pAkistAn mẼ raHOgI?
(k) tum is kamrE kO sAf karOgI?
(l) Ap kitnE naokar rakhẼgE?
(m) Ap un kI bAtẼ samjhẼgE/I?
(n) vO Ek HaftE mẼ dO sabak sIkhẼgI
(o) vO AdhI rAt kE bAd sOẼgE

3. Following the same procedure as in exercises 1 and 2, change these sentences from the future to the simple past tense, making any other alterations as are necessary.

(a) mãĩ aglE HaftE pandravÃ sabak SurU karŨgA
(b) mãĩ aglE sAl kAr bEcŨgA
(c) tU ghar mẼ kis vakt HOgA?
(d) tU usE muAf naHĨ karEgI?
(e) vO dhObI kO kab rupaE dEgA?
(f) vO us vakt tak bhUlEgI
(g) nars usE kis tara bhEjEgI?
(h) Ham rOTI naHĨ cAHẼgE
(i) Ham kal kapRE naHĨ dhOẼgI
(j) tum vaHÃ sE girOgE
(k) tum phal kisI aor sE mÃgOgI?
(l) Ap yi bAtẼ ustAd sAHib sE pUchẼgE/I?
(m) Ap Aj rAt taSrIf lAẼgE?
(n) vO baRI jaldI gARI sE utrẼgE
(o) vO itvAr kE din jaldI naHĨ uThẼgE

4. With the teacher acting as monitor only, to correct grammar and pronunciation, use the words or phrases given below in the dialogue pattern shown: gARI, dO kArẼ, tIn ghaRIÃ, cAr lArIÃ, un kA saodA, naE pardE, DAkvAlA, dukAndAr, ustAnI sAHiba, us kA SaoHar, un kA KAndAn.

S.1 to S.2 mãĩ nE _______ dEkhA/I/E/Ĩ
Ap nE bhI dEkhA/I/E/Ĩ?
S.2 jI-HÃ, mãĩ nE bhI dEkhA/I/E/Ĩ
S.2 to S.3 kyA Ap nE ___"___ dEkhA/I/E/Ĩ?
S.3 jI-naHĨ, mãĩ nE ___"___ na dEkhA/I/E/Ĩ

Then the next group of three students repeat with the next item above.

5. Following the same pattern of dialogue as in exercise 4, use these words or phrases: aKbAr, ãgIThI, darI, lAl kalam, naI kitAb, Ek sEr AlU, chE anDE, AdhA sEr cInI, dO sEr dUdh, AdhA pAO pIAz, DhAI man lakRI, DERh sEr mAlTE, dO pAO gAjar, tIn sEr sEb, Ek darjan kElE.

S.1 to S.2 mãĩ nE _______ KarIdA/I/E/Ĩ
Ap nE bhI lIA/lI/lIE/lĨ?
S.2 jI-HÃ, mãĩ nE bhI lIA/lI/lIE/lĨ
S.2 to S.3 kyA Ap nE ___"___ KarIdA/I/E/Ĩ?
S.3 jI-naHĨ, mãĩ nE ___"___ na KarIdA/I/E/Ĩ

# LESSON FIFTEEN

## 15-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /g/ and /gh/ (14/16)

us nE "gar" kaHA (He/She said, "gar" [if]--poetic.)
us nE "ghar" kaHA (He/She said, "ghar" [ house].)

vO lafz gOl kaHtA Hai (He says the word "gOl" [round].)
vO lafz ghOl kaHtA Hai (He says the word "ghOl" [dissolve].)

2. Contrasting /s/ and /S/ (26/28)

yi Ek sEr Hai (This is a "sEr" [ = about 2 pounds].)
yi Ek SEr Hai (This is a lion.)

vO Aj sab sE KuS Hai (He/She is happy/pleased with everybody today.)
vO Aj Sab sE KuS Hai (He/She is happy/pleased since this evening.)

3. Contrasting /I/ and /Ĭ/ (37/38)

vO vaHĂ thI (She/It was there.)
vO vaHĂ thĬ (They were there.)

## 15-B Cardinal numbers (by the "twos")

| | | | | | |
|---|---|---|---|---|---|
| 2 ۲ | 12 ۱۲ | 22 ۲۲ | 32 ۳۲ | 42 ۴۲ | 52 ۵۲ |
| dO | bAra | bAIs | battIs | baiyAlIs | bAvan |
| 62 ۶۲ | 72 ۷۲ | 82 ۸۲ | 92 ۹۲ | 102 ۱۰۲ | |
| bAsaTh | baHattar | bEAsI | bAnavE | Ek sao dO | |

1. Except for "2" (dO), the /b-/ sound (joined with various vowels) is carried into all combinations with dO (two).

2. Alternate pronunciations may be heard for "42", including slight changes in the first vowel and even occasionally "battAlIs."

## 15-C The "age" of people and things

| | |
|---|---|
| Ap kE bhAI kI kyA umar Hai? | How old is your brother (lit., What is your brother's age)? |
| mErA bhAI pandra sAl kA Hai | My brother is fifteen years old (lit., of fifteen years). |
| kal Ap kI baHin kitnE sAl kI HUI? | How many years old did your sister turn yesterday? |
| us kI umar tEra sAl HUI | She turned (lit., her age became) thirteen. |

| | |
|---|---|
| us kE bAp kI umar kitnE sAl kI Hai? | How old is his/her father? |
| mujhE ThIk pata naHĨ lEkin mErA KaiyAl Hai ki us kI umar takrIban pacHattar sAl HOgI | I don't know for sure, but I think that he must be about seventy-five years old. |
| un kE ghar das din kA bacca Hai | They have a ten-day-old baby (or, child) in their home. |
| yi kUĂ is jaga kitnE sAl sE Hai? | How old is the well in this place? |
| mErA KaiyAl Hai ki takrIban das sAl sE Hai | I think it's about ten years old (lit., from ten years). |
| Ap kA kalam nayA Hai? | Is your pen new? |
| jI-naHĨ, yi mErE pAs chE maHInE sE Hai | No sir/ma'am, I've had it for six months (= It's six months old). |
| Ap kI ghaRI kitnE sAl kI Hai? | How old is your watch? |
| yi tO takrIban pĂc sAl kI Hai | Why, it's about five years old. |
| kyA yi pardE purAnE HãĨ? | Are these curtains old? |
| jI-HĂ, takrIban cAr sAl kE HãĨ | Yes sir/ma'am, about four years old. |
| yi tO ab tIn din kI bAt Hai | As a matter of fact (or, Well; or, Why), this happened three days ago (lit., this is a three-day-old affair). |

1. The word umar (age) is used for people while the kA/kE/kI construction may be used for people, animals and things. It derives from the basic adjectival idea in the postposition kA (cf. § 5-B). In other words,

| | |
|---|---|
| mErA bhAI pandra sAl kA Hai | My brother is a fifteen-year-old. |

In a sentence like this the word bhAI is understood after kA, but omitted.

| | |
|---|---|
| Ap kI bETI kitnE sAl kI Hai? | How old is your daughter? |

In this sentence we literally have, "Your daughter is a how-many-years-old (one)?" In this case, too, bETI is omitted after kI.

2. Other ways of showing age involve circumlocution, as, for example, with sE (from such and such a time). Of course, one could also ask when something was obtained, bought, made, etc., and then calculate for one's self. For example,

| | |
|---|---|
| unHÕ nE kAr kab KarIdI? | When did they buy a/the car? |
| unHÕ nE tIn sAl paHlE KarIdI | They bought (it) three years ago. |
| un kA ghar kab banA? | When was their house made (or, built)? |
| mujhE pata naHĨ ki kab banA | I don't know when it was built. |

## 15-D The formation of the past habitual tense

dEnA (to give)

| | | | | Singular | | |
|---|---|---|---|---|---|---|
| **Person** | **Subject** | **Root** | | **Imperfective** | **Tense** | **Meaning** |
| 1st | (mãĩ) | dE | + | tA/I | thA/I | I used to give |
| 2nd | (tU) | | | | | You used to give |
| 3rd | (vO) | | | | | He/She/It used to give |

| | | | | Plural | | |
|---|---|---|---|---|---|---|
| **Person** | **Subject** | **Root** | | **Imperfective** | **Tense** | **Meaning** |
| 1st | (Ham) | dE | + | tE/I | thE/Ĩ | We used to give |
| 2nd | (tum) | | | | | You used to give |
| | (Ap) | | | | | You used to give |
| 3rd | (vO) | | | | | They used to give |

likhnA (to write)

| | | | | Singular | | |
|---|---|---|---|---|---|---|
| **Person** | **Subject** | **Root** | | **Imperfective** | **Tense** | **Meaning** |
| 1st | (mãĩ) | likh | + | tA/I | thA/I | I used to write |
| 2nd | (tU) | | | | | You used to write |
| 3rd | (vO) | | | | | He/She/It used to write |

| | | | | Plural | | |
|---|---|---|---|---|---|---|
| **Person** | **Subject** | **Root** | | **Imperfective** | **Tense** | **Meaning** |
| 1st | (Ham) | likh | + | tE/I | thE/Ĩ | We used to write |
| 2nd | (tum) | | | | | You used to write |
| | (Ap) | | | | | You used to write |
| 3rd | (vO) | | | | | They used to write |

1. When the past tense of the verb HOnA (to be) as an auxiliary or helping verb--i.e., thA/I/E/Ĩ, § 13-C--is added to the imperfective participle of any verb (cf. § 8-C-2, 3) it forms what may be called the past habitual tense. This tense states what was usually, generally or regularly true--hence, "used to . . . " It may occasionally even have an emphatic sense ("did"), a continuous aspect ("was/were...-ing") or even be just a simple past (as "gave," "wrote"), although most of these can be expressed better by other tenses than this one.

2. Unless the context is very clear, the personal subject pronouns are normally used with this tense since the auxiliary verb (thA/I/E/Ĩ) indicates only number and gender but not person.

## 15-E Statements, questions and negatives in the past habitual tense

| | |
|---|---|
| paHlE un kA bhAI HamẼ likhtA thA | Before this their brother used to write us. |
| Ap kis tara gAÕ (kO) jAtE thE? | How did you use to go to the village? |
| mãĨ aor vO kAr mẼ jAtE thE | He/She/They and I used to go by car. |
| kyA un dinÕ mẼ Ap zIAda safar kartE thE? | Did you use to travel a lot (lit., more) in those days? |
| jI-HÃ, baHut safar kartA thA | Yes sir/ma'am, I traveled a great deal. |
| paHlE tIn KUbsUrat tasvIrẼ us dIvAr par HOtI thĨ | Before this there used to be three pretty pictures on that wall. |
| kyA tErE riStEdAr is saRak par naHĨ raHtE thE? | Didn't your relatives use to live on this street? |
| lArI un kE gAÕ naHĨ jAtI thI | The bus didn't use to go to their village. |
| mAlI kA matlab mãĨ naHĨ samajhtA/I thA/I | I didn't understand the gardener's meaning (= didn't "get" his point). |
| Ham pichlE sAl kirAya dEtE thE | Last year we were paying rent. |
| ghar kA kirAya kitnA HOtA thA? | How much was the rent on the house? |
| Ham pacAs rupaE mAHvAr dEtE thE | We used to pay fifty rupees a month. |
| lArI par AnE jAnE kA kirAya kitnA HOtA thA? | How much did the round-trip (or, return trip--lit., coming and going use to be? |
| AnE jAnE kA kirAya sARhE tIn rupaE HOtA thA | The round-trip fare used to be three and a half rupees. |
| un kA skUl KUb caltA thA | Their school used to run well. |
| KAnsAmÃ kis dukAn sE gOSt lAtA thA? | Which shop did the cook use to buy meat from? |
| yaHÃ sE baRA gOSt lAtA thA aor kisI KAs jaga sE chOTA gOSt | He used to bring beef from here and mutton from some special place. |
| vO AdmI Ap sE kyA cAHtA thA? | What did that man want from you? |
| vO baKSiS cAHtA thA | He wanted a handout (or, "tip"). |
| baccE dO-paHr kE bAd naHĨ sOtE thE | The children weren't sleeping (or, didn't use to sleep) in the afternoon. |

| | |
|---|---|
| vaHÃ tumHẼ kitnI tanKA miltI thI? | How much salary did you use to get there? |
| mujhE paonE dO sao rupaE miltE thE | I used to get one hundred and seventy-five rupees. |
| pichlA sabak muSkil mAlUm HOtA thA | The last lesson seemed difficult. |
| tumHArA kAm AsAn HOtA thA yA muSkil? | Did your work use to be easy, or difficult (/hard)? |
| Ap kE ghar mẼ kaon bartanÕ kO dhOtA thA? | Who used to wash the dishes at your house? |

1. As with the present habitual tense (cf. § 8-C-2, 3) this tense also usually indicates something that occurred regularly or repeatedly in the past. The implication is that the situation has now changed in some way. Only a fuller context can determine the full meaning; the translations given above suggest some of the possibilities.

2. The usual negative for this tense is naHĨ, regardless of the person; but occasionally one may also hear na. Likewise, the usual position of the negative is just before the verb (or the verbal part of compound verbs).

3. AnE jAnE kA kirAya employs two infinitives used as nouns: "the fare of 'coming'--lit., to come-- and 'going'--lit., to go. When thus joined they do not take the conjunction aor (and) in Urdu. This is equivalent to "round trip" or "return trip" (i.e., both ways).

4. The use of calnA with skUl in the sense of "to operate, function" is an extension of the basic meaning of calnA (cf. § 9-D-1).

## 15-F The formation of the past continuous tense

dhOnA (to wash)

| | | | Singular | | |
|---|---|---|---|---|---|
| Person | Subject | Root | "---ing" | Tense | Meaning |
| 1st | (mãĩ) | dhO | raHA/I | thA/I | I was washing |
| 2nd | (tU) | | | | You were washing |
| 3rd | (vO) | | | | He/She was washing |
| | | | Plural | | |
| Person | Subject | Root | "---ing" | Tense | Meaning |
| 1st | (Ham) | dhO | raHE/I | thE/Ĩ | We were washing |
| 2nd | (tum) | | | | You were washing |
| | (Ap) | | | | You were washing |
| 3rd | (vO) | | | | They were washing |

pUchnA (to ask, inquire)

| Person | Subject | Root | "---ing" | Tense | Meaning |
|---|---|---|---|---|---|
| | | | Singular | | |
| 1st | (mãĩ) | pUch | raHA/I | thA/I | I was asking |
| 2nd | (tU) | | | | You were asking |
| 3rd | (vO) | | | | He/She was asking |
| | | | Plural | | |
| 1st | (Ham) | pUch | raHE/I | thE/Ĩ | We were asking |
| 2nd | (tum) | | | | You were asking |
| | (Ap) | | | | You were asking |
| 3rd | (vO) | | | | They were asking |

1. When the root of a verb is followed by raHA/E/I (from raHnA, to live, remain, stay, continue) and the appropriate past auxiliary forms of HOnA (to be), the resulting verb is the past continuous tense. The root contains the basic idea of the compound (cf. § 10-C).

2. This tense describes action or state which was actually going on, taking place or in progress at the time referred to (or implied). It should be distinguished from the past habitual tense (§ 15-D) as follows:

| | |
|---|---|
| Ap kyA kartE thE? | What did you use to do (i.e., What did your job use to be)? |
| Ap kyA kar raHE thE? | What were you doing (at a particular time in the past)? |

3. The verb raHnA used here inflects, just as tA/tE/tI did for the imperfective participle, in order to agree with the subject in number and gender (cf. § 8-C-2 and § 10-C-3).

4. The same personal pronouns as we have been using all along (cf. § 4-C and § 4-D) are used as subjects, unless the context is otherwise very clear, in which case they might be omitted. For example,

| | |
|---|---|
| Ap kaHÃ jA raHI thĨ? | Where were you going? |
| DAk-KAnE jA raHI thI | (I was) going to the post office. |

### 15-G Statements, questions and negatives in the past continuous tense

| | |
|---|---|
| Ap kI baHinẼ dukAn mẼ kyA KarId raHI thĨ? | What were your sisters buying in the store? |
| vO kuch pIlA kapRA KarId raHI raHI thĨ | They were buying some yellow cloth. |
| aorat kyA pUch raHI thI? | What was the woman asking? |

| | |
|---|---|
| mujhE mAlUm naHĨ ki kyA pUch raHI thI | I don't know what she was asking. |
| Ap kaonsA safHa paRh raHE thE? | Which page were you reading? |
| mãĨ Ek sao baiyAlIsvÃ safHa paRh raHA thA | I was reading the one hundred and forty-second page. |
| Ham dOnÕ urdU sIkh raHE thE | We were both learning Urdu. |
| kisAn kUẼ par kyA kar raHA thA? | What was the farmer doing at the well? |
| vO kUẼ kO ThIk kar raHA thA | He was fixing the well. |
| baccE miTTI mẼ khEl raHE thE | The children were playing in the dirt. |
| kuch baccE phUl bhI tOR raHE thE | Some children were picking flowers, too. |
| vO mErI na sun raHE thE | They weren't listening to me. |

1. Negatives are not common with this tense since one does not usually try to describe graphically what didn't happen. If they are needed, however, both naHĨ and na are possible.

2. The word kUÃ (well) is a masculine noun which is an exception (cf. § 3-C-5-b, 6) and does inflect to kUẼ.

3. The verb tORnA (to break something ) when used with flowers means "to pick."

### 15-H . The indefinite word kaHĨ (somewhere)

| | |
|---|---|
| Ap kA dOst kaHĨ jA raHA Hai?/ | Is your friend (m) going somewhere? |
| Ap kI saHElI kaHĨ jA raHI Hai? | Is your friend (f) going somewhere? |
| HamArA KAndAn kal kaHĨ gayA | Our family went somewhere yesterday. |
| tum nE aKbAr kaHĨ rakhA? | Did you put the newspaper somewhere? |
| naokar chuTTI kE lIE kaHĨ jAEgA? | Is the servant going anywhere for (the/his) holiday? |
| jI-naHĨ, vO kaHĨ naHĨ jAEgA | No sir/ma'am, He's not going anywhere. |
| mAlI kA laRkA kaHĨ kAm kartA Hai? | Does the gardener's boy work anywhere (or, somewhere)? |
| jI-naHĨ, vO kaHĨ bhI kAm naHĨ kartA | No sir/ma'am, he doesn't work anywhere at all. |
| muAf kIjIE--mãĨ abHI kaHĨ jA raHA/I HŨ | Excuse me--I'm going somewhere just now (i.e., I'm on my way). |

| | |
|---|---|
| urdU mẼ lafz "kaHĨ" baHut Am Hai | The word "kaHĨ" (somewhere) in Urdu is very common. |

1. kaHĨ is an indefinite adverb meaning "somewhere." In questions or with negatives it may also mean "anywhere" or "nowhere."

2. It should be compared with kOI (someone), § 7-D, and kuch (something), § 12-H.

3. Am (common), used above, needs to be distinguished from KAs (special) --p. 144--and also from another related word, mAmUlI (ordinary). Am suggests that which is of usual or everyday quality or occurrence (common) while mAmUlI stresses quality (often inferior) rather than frequency of occurrence. For example,

| | |
|---|---|
| yi Ek KAs phal Hai -- yi Ap kO Har jaga naHĨ milEgA | This is a special fruit; you won't get it every place. |
| Aj-kal yi phal bAzAr mẼ Am Hai | Nowadays this fruit is common in the market. |
| KAnsAmÃ, yi phal bilkul mAmUlI Hai - aor na lAnA | Cook, this fruit is very ordinary (= nothing "special"); don't bring any more! |

### 15-I The conjunctive participle (kar/kE, "having . . . ")

| | |
|---|---|
| Ham nE vaHÃ jAkar machlI khAI | We went there and ate fish (lit., Having gone there we ate fish). |
| laRkE nE gOl-kamrE mẼ baiThkar kitAb paRhI | The boy sat in the living room and read a/the book. |
| bartanÕ kO dhOkE ArAm karŨgI | I'm going to wash the dishes and (then) rest. |
| yi ciTThI dEkar jaldI AnA | Deliver (lit., give) this letter and come (back) quickly. |
| mAlI, tum paHlE yi kAm karkE bAzAr jAnA | Gardener, first do this job and then go to the market. |
| Ham nASta khAkar daftar ikaTThE jAtE thE | We used to eat breakfast and then go to the office together. |
| das bajE kI gARI par calkar vakt par paHũcOgE | Going by the ten o'clock train you'll arrive (= get there) on time. |
| taSrIf rakhkar mErE sAth cAE pIjIE | Please take a seat and have some tea with me. |

1. There are actually four forms of the conjunctive participle, only the two most common of which are shown here. Thus, by adding either kar or kE to the root of a verb--as in the above, jA + kar, baiTh + kar, dhO + kE, dE + kar, kar + kE, khA + kar, cal + kar and rakh + kar--a form which conveys the idea of "having (done something," or "something having happened" is produced. This can be used to connect two or more verbs

having the same subject, either stated or (in the case of impersonal ideas) implied. Whether one adds kar or kE is largely a matter of style; however, with the root of karnA (to do) already being "kar", a second "kar" is not added but "kE" is used instead.

2. This form does away with the need for the conjunction aor, even though the word "and" may be carried over into a smooth English translation. In this construction the action of the first verb (put in the form of the conjunctive participle) occurs prior to and is usually closely connected with the action of the second verb. As an example, the first sentence may be translated variously:

Having gone there, we ate fish.

We went there and ate fish.

After going there, we ate fish.

We went there before eating fish.

No matter how we translate the sentence, the "going" is seen to have preceded and been preliminary to the "eating."

3. Much less commonly the root alone of a verb or the root + karkE also function as conjunctive participles; but for most purposes a beginner can get along very well with the two forms mentioned in 1., above.

4. The second verb (or, if there are more than two, the final one) is conjugated according to the principles already learned, just as if the conjunctive participle were not there. For example,

| | |
|---|---|
| Ham nE (vaHĂ jAkar) machlI khAI | (Having gone there) we ate fish. |
| Ham nE (vaHĂ baiThkar) pAnI pIA | (Having sat there) we drank water. |
| Ham (skUl jAkar) sabak paRhÊgE | (Having gone to school) we will read (/study) the lesson. |

5. Besides this, its normal, function of joining two verbal ideas without using aor (and), this participle is used in a variety of idiomatic ways (often adverbial), some of which may be seen in the following examples:

| | |
|---|---|
| un sE milkar HamÊ baRI KuSI HUI | We were very glad to meet them (lit., Having met them, great joy became to us). |
| Ap kO dEkhkar mujhE baRI KuSI HOtI Hai | I'm (always) happy to see you. |

Pleasure at seeing or meeting people is commonly expressed with the conjunctive participle, showing that the seeing or meeting (which happens first) is the reason for the joy.

| | |
|---|---|
| Ek Ek karkE bAt karO | Only talk one at a time. |

When numbers are repeated with karkE, we get the sense found in the phrase "by ---'s" or "--- at a time."

| | |
|---|---|
| DAk-KAnE sE HOkar jAnA | Go by way of the post office. |

Referring to a place + sE HOkar is equivalent to our "via/by way of."

| | |
|---|---|
| Har sabak muSkil mAlUm HOtA<br>Hai, KAskar caodavÃ sabak | Every lesson seems difficult, especially the fourteenth lesson. |

The adjective KAs (special) may be followed by "kar" to produce the adverb, "KAskar", meaning especially, particularly, chiefly.

## 15-J Vocabulary for Lesson Fifteen

| | |
|---|---|
| Am | common (i.e., of usual or everyday quality or occurrence) |
| AsAn | easy |
| baHattar | seventy-two |
| bAIs | twenty-two |
| baiyAlIs | forty-two |
| (thORI) baKSiS (f) | (a little) handout, tip |
| bAnavE | ninety-two |
| bannA | to be made, become |
| (mailA) bartan (m) | (dirty) dish; vessel, receptacle |
| bAsaTh | sixty-two |
| battIs | thirty-two |
| bAvan | fifty-two |
| bEAsI | eighty-two |
| ikaTThA/E/I | together |
| kaHĨ | somewhere; anywhere; (with naHĨ) nowhere |
| kar/kE | "having . . . " (sign or indicator of the conjunctive participle) |
| KAs | special; KAs + kar = especially, particularly chiefly, mainly |
| khElnA(nE) | to play |
| (us kA) kirAya (m) | (its) rent, fare, hire |
| (lambA) kisAn (m) | (tall) farmer |
| (baRA) kUÃ (m) | (big) well |
| KUb | excellent, well, fine; excellently |
| (baRI) KuSI (f) | (great) joy, happiness, pleasure |
| mAHvAr | monthly |
| mAmUlI | ordinary (often inferior; "nothing special") |
| (mErA) matlab (m) | (my) meaning, purpose |

| | |
|---|---|
| (baRI) miTTI (f) | (lots of) dirt, earth; dust |
| muSkil | hard, difficult (also muSkil [f], difficulty) |
| (mErA) nASta (m) | (my) breakfast |
| (nIlA) phUl (m) | (blue) flower |
| safar karnA (nE) | to travel, journey, take a trip (from safar [m], trip, journey) |
| (lambA) safHa (m) | (long) page |
| (thORI) tanKA (f) | (small/little) pay, salary, wages |
| ThIk karnA (nE) | to fix, repair, set right (lit., make right) |
| tORnA (nE) | to break; pick (e.g., flowers) |
| (us kI) umar (f) | (his/her) age |

## 15-K Conversational review

(to be done with the teacher -- do not translate)

1. Use the pattern given below to ask the age of the persons listed. Answer with any number you already know, trying out some of the new and larger numbers where appropriate. One student can ask and another can give the answer; the teacher can act as monitor and make corrections.

DAkTar sAHib kA laRkA
dhObI kI laRkI
dukAndAr kA bETA
KAnsAmÃ kI bETI
mAlI kA bhAI
naokar kI baHin
nars kA bAp
pAdrI sAHib kI mÃ
ustAd sAHib kI bIvI
ustAnI kA SaoHar
Ap kA dOst (AdmI kE lIE)
Ap kI saHElI (aorat kE lIE)
kisAn kA bacca

S.1 _(person)_ kI umar kyA Hai?
S.2 ____"____ _(number)_ sAl kA/kI Hai

2. Go about the room pointing to things which you know the Urdu names for and ask how old they are, using the pattern below. One student can ask and another answer with any approximate number already learned. The teacher can merely listen and make any corrections that are needed.

S.1 vO _(thing)_ kitnE sAl/maHInE/HaftE/din kA/kI Hai?
S.2 mErA KaiyAl Hai ki _(number)_ sAl/maHInE/HaftE/din kA/kI Hai

Occasionally, instead of the above a student can answer with:

S.2 mujhE mAlUm naHĨ ki kitnE sAl/maHInE/HaftE/din kA/kI Hai

or:

S.2 mAlUm HOtA Hai ki _(number)_ sAl/maHInE/HaftE/din kA/kI Hai

3. Say each of the following sentences as they are after your teacher and then change them to the past habitual tense. For example,

T. Ham rOTI khAtE Hãĩ
S. " " " "
S. Ham rOTI khAtE thE

(a) mãĨ bartanÕ kO dhOtI HŨ
(b) tU baRA gOSt kaHÃ sE KarIdtA Hai?
(c) vO chOTA gOSt naHĨ lEtI
(d) Ham bAG mẼ khEltE HãĨ
(e) tum ikaTThI safar kartI HO?
(f) Ap kis vakt SAm kA khAnA khAtE HãĨ?
(g) vO KUbsUrat phUl tORtI HãĨ
(h) vO kisAn baHut kAm kartE HãĨ

4. Say each of the following sentences as they are after your teacher and then change them to the past habitual tense. For example,

T. mãĨ nE kitAb paRhI
S. " " " "
S. mãĨ kitAb paRhtA/I thA/I

(a) mãĨ nE un kI kAr ThIk kI
(b) tU nE ciTThI na likhI?
(c) us nE ustAd sAHib sE pUchA
(d) mAlI nE baRA kAm kIA
(e) Ham nE dO-paHr kA khAnA Ek bajE khAyA
(f) tum nE khAnE kE sAth cAE na pI?
(g) Ap nE KAnsAmÃ kO kitnI tanKA dI?
(h) unHÕ nE baHut kirAya na dIA

5. Say each of the following sentences as they are after your teacher and then change them to the past continuous tense. For example,

T. mãĨ bAzAr jA raHA HŨ
S. " " " " "
S. mãĨ bAzAr jA raHA thA

(a) muAf kIjIE, mãĨ ArAm kar raHA HŨ
(b) tU mErI sun raHI Hai?
(c) vO din kO/kE vakt sO raHA Hai
(d) lArI lAHaor jA raHI Hai
(e) Ham un sE bAtẼ kar raHI HãĨ
(f) tum kuch aor sabzI lA raHE HO?
(g) Ap kaHĨ jA raHE HãĨ?
(h) tAlib-ilm pandravÃ sabak paRh raHE HãĨ
(i) Ap abHI Ek sao bAvanvÃ safHa paRh raHE HãĨ

6. Say each of the following sentences as they are after your teacher and then change them to the past continuous tense. For example,

T. dukAndAr nE unkO likhA
S. " " "
S. dukAndAr unkO likh raHA thA

(a) mãĨ nE Ap kO dEkhA
(b) tU nE kaonsI dukAn sE phal lIA?
(c) us nE sabzI bhI KarIdI
(d) DAkTar nE bImAr AdmIÕ kO dEkhA
(e) Ham rAvalpinDI kI gARI sE utrE
(f) tum nE un sE kyA kaHA?
(g) Ap nE kAm kab SurU kIA?
(h) unHÕ nE kAfI pI
(i) Ham nE baRI machlIÃ dEkhĨ

7. Join the following pairs of sentences by using the conjunctive participle rather than "aor." First say the sentences after your teacher just as they are. For example,

T. mãĨ nE nASta khAyA -- mãĨ kAm par gayA/gaI
S. " " " " " " " "

S. mãĩ nASta khAkE kAm par gayA/gaI

(a) tAlib-ilm kal kA sabak paRhEgA -- tAlib-ilm sOEgA
(b) Ham karAcI jAẼgE -- Ham un sE milẼgE
(c) mãĩ Aj jaldI uThA/I -- mãĩ nE nASta khAyA
(d) vaHÃ jAO -- un sE mErA salAm kaHO
(e) kAm Kat(a)m karO -- ghar jAO
(f) mAlI nE lakRI KarIdI -- mAlI usE ghar lAyA
(g) us nE mErI ghaRI dEkhI -- us nE mErI ghaRI ThIk kI
(h) kuch lOg AE -- vO un sE bAtẼ kar raHE Hãĩ
(i) ustAd sAHib baiThE -- vO cAE pI raHE Hãĩ
(j) unHÕ nE rasAla lIA -- vO paRh raHE thE
(k) DAkvAlE nE DAk lI -- vO HamArE pAs A raHA thA
(l) baccE bAG mẼ khEltE thE -- vO phUl tOr raHE thE

# LESSON SIXTEEN

## 16-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /k/ and /kh/ (13/15)

vO kAnA Hai (He is one-eyed.)
vO khAnA Hai (That is food.)

yi kAlI Hai? (Is this black?)
yi khA lI Hai? (Have you [/he, she, they] eaten it?)

mErE pAs kaRA Hai (I have a bracelet.)
mErE pAs khaRA Hai (He is standing by me.)

laRkE dEkE gaE (The boys gave [it] and went.)
laRkE dEkhE gaE (The boys were seen.)

2. Contrasting /a/ and /A/ (45/47)

yi dAna Hai (This is grain.)
yi dAnA Hai (He/She is wise.)

"dam" kA kyA matlab Hai? (What is the meaning of "dam" [breath]?)
"dAm" kA kyA matlab Hai? (What is the meaning of "dAm" [price]?)

## 16-B Cardinal numbers (by the "threes")

| 3 ۳ | 13 ۱۳ | 23 ۲۳ | 33 ۳۳ | 43 ۴۳ | 53 ۵۳ |
|---|---|---|---|---|---|
| tIn | tEra | taIs | tãĨtIs | tãĨtAlIs | tripan |

| 63 ۶۳ | 73 ۷۳ | 83 ۸۳ | 93 ۹۳ | 103 ۱۰۳ |
|---|---|---|---|---|
| tirsaTh | tiHattar | tirAsI | tirAnavE | Ek sao tIn |

1. The /t-/ sound, plus various vowels, is carried through into all combinations with tIn (three).

2. An alternate pronunciation of "23" is tEIs, of "43" is tẼtAlIs and of "63" is trEsaTh.

## 16-C The question/answer words kyŨ (why?) and kyŨki (because)

| | |
|---|---|
| aorat tum sE kyŨ baKSiS mÃgtI thI? | Why was the woman asking you for a handout? |
| kyŨki bEcArI baHut GarIb thI | Because the wretched (or, poor) thing was very poor. |
| Ap kyŨ kal na AE? | Why didn't you come yesterday? |
| (mãĨ kal na AyA) kyŨki lArI mẼ jaga na milI | (I didn't come yesterday) because there was no room in the bus. |

| | |
|---|---|
| Ap nE naokarÕ kO kyŨ na batAyA? | Why didn't you tell the servants? |
| kyŨki vO un kA kAm na thA | Because it wasn't their business (or, didn't have anything to do with them). |
| vO kyŨ un sE bAt naHĨ kartI? | Why doesn't she discuss (it) with (or, talk with) them? |
| kyŨki vO ãgrEzI naHĨ samajhtI | Because she doesn't understand English. |
| vO kAm par kyŨ naHĨ jAEgA? | Why isn't he going to work? |
| kyŨki Aj usE chuTTI Hai | Because he has a holiday today. |
| tAlib-ilm Aj kyŨ itnA paRhtE Hãĩ? | Why are the students studying so hard (lit., so much) today? |
| kyŨki kal un kA imtiHAn HOgA | Because they will have (lit., there will be) a test tomorrow. |

1. It is common to answer an inquiry as to "why" something happened or didn't happen with just the word kyŨki (because) and the reason. While the original inquiry may be repeated--as in the bracketed words "(mãĩ kal na AyA)"--it is very usual just to leave them out and to proceed to the "reason" (kyŨki).

2. bEcAra and GarIb may both be translated "poor"; but bEcAra means "helpless, wretched, destitute" while GarIb means merely "financially poor." Hence, someone who has, for example, lost a loved one might, even though rich and therefore not "GarIb," be properly referred to as "bEcAra." On rare occasions, however, the two may be used interchangeably, but in the sense of "unfortunate" and not "financially poor."

3. itnA/E/I is an adjective related to kitnA (how much?) and means "this much" or "so much." A somewhat more remote concept is found in utnA/E/I, "that much," "so much" (just as the difference in nearness/remoteness comes out in yi/vO--is/us). This will be explained later under relative and correlative clauses in Lesson 19.

### 16-D Some idiomatic uses of the verb lagnA (to be attached)

| | |
|---|---|
| Ap kO itnI dEr kyŨ lagI? | Why were/are you so late? |
| kyŨki lArI baHut AHista AI | Because the bus was (lit., came) very slow. |
| HaspitAl jAnE mẼ kitnI dEr lagtI Hai? | How long does it take to go to the hospital? |
| takrIban AdhA ghãTa lagEgA | It will take about half an hour. |
| vO phal baHut mIThA lagtA Hai | That fruit tastes very sweet. |
| baccÕ kI bAtẼ lOgÕ kO mIThI lagtI Hãĩ | People like the things that children say (or, children's sayings). |
| tAlE mẼ yi cAbI naHĨ lagtI | This key doesn't fit the lock. |

| | |
|---|---|
| Ap kO pata lagA ki HamArA imtiHAn kab HOgA? | Did you find out (or, learn/discover) when our test will be? |
| is sabak par tIn din lagĔgE | This lesson will take three days. |
| yi davA(I) baHut lagtI Hai | This medicine stings/smarts a lot. |
| mErA dil yaHĂ baHut lagtA Hai | I like (lit., my heart is attached to) this place very much. |
| tumHArA dil yaHĂ naHĬ lagtA? | Don't you like it here? |
| Ap kO bhUk lagtI Hai? | Are you (or, Do you feel) hungry (lit., hunger)? |
| jI-HĂ, mujhE baHut bhUk lagtI Hai | Yes sir/ma'am, I feel very hungry. |
| bacca kyŬ rOtA Hai? | Why does the child cry? |
| kyŬki usE pIAs lagtI Hai | Because he/she feels thirsty (lit., thirst). |
| kal un kE ghar kO Ag lagI | Yesterday their house caught fire. |
| vO Ap kA/kI kyA lagtA/I Hai? | What relationship is he/she to you? |
| vO mErA/I bhAI/baHin Hai | He/She is my brother/sister. |

1. The verb lagnA is intransitive and has a kind of passive connotation. Essentially it means "to be applied, attached, stuck or fixed to" something (or someone). However, these are only suggestions and do not at all cover the wide range of idiomatic meanings which this verb contains. At this point these examples are sufficient for the student to cope with; others will come into the course at appropriate points farther on.

2. While one cannot and should not translate literally, in most instances the underlying idea of the verb is still there. For example,

Why was so much lateness used up/applied to you?
In going to the hospital how much delay/lateness is applied/used up?
About half an hour is applied/used up.
That fruit comes across/sticks to (me) as very sweet.
The sayings of children come across/stick to people as "sweet".
This key doesn't apply/stick to/fit the lock.
Did information stick/get attached to you (= Did you find out). . .
Three days will be applied on this lesson.
This medicine really "attaches" itself (= stings, smarts).
My heart sticks/is attached very well here.
Doesn't your heart attach/stick very well here?
Does hunger attach itself/stick to you?
Yes sir/ma'am, hunger sticks to me a great deal.
Because thirst sticks to him/her.
Yesterday fire attached itself/stuck to their house.
He/She attaches to you as your what?

3. In the sentences above the phrase, HaspitAl jAnE mĔ, illustrates once again how the infinitive functions as a noun (cf. § 10-E). The sentence might also be rendered, "In (such a thing as) going to the hospital, how much delay/lateness is used up?"

4. The final example with "relationship"s is very useful. It literally means, "He/She sticks to you as your what?" Foreigners usually cannot

keep straight the variety of terminology used in Urdu for relatives. So if after asking this question the answer contains a word they don't know they can ask for a further explanation and find out, for example, that:

| | |
|---|---|
| vO us aorat kE SaoHar kI baHin Hai | She is the sister of that woman's husband. |

## 16-E The infinitive to show necessity, compulsion and obligation

INFINITIVE + (forms of) HOnA = need to

| | | |
|---|---|---|
| mujhE DAkTar sAHib kO likhnA | thA | I needed to write the doctor. |
| | Hai | I need to write the doctor. |
| | HOgA | I will need to write the doctor. |

| | |
|---|---|
| kal unHẼ jAnA na thA | They didn't need to go yesterday. |
| tAlib-ilmÕ kO Aj sOlavÃ sabak sIkhnA Hai | The students need to learn the sixteenth lesson today. |
| Ap kO Aj imtiHAn dEnA Hai? | Do you need to "take" an exam today? |
| ciTThI baRI zarUrI thI -- usE DAk mẼ DAlnA thA | The letter was very important--(You) needed to post it (lit., put/place it in the post). |
| Ham yi kAm kal naHĨ karẼgE kyŨki HamẼ skUl jAnA Hai | We won't do this job tomorrow because we need to go to school. |
| tumHẼ yi bAtẼ kisI kO naHĨ batAnI Hãĩ | You don't need (= aren't supposed) to tell these things to anybody. |
| mujhE dO kalam KarIdnE HÕgE -- yanI Ek lAl aor Ek kAlA | I'll need to buy two pens--that is, one red and one black. |
| mujhE Aj us kO ThIk karnA Hai | I need to fix it today. |
| usE sirf Ek ciTThI likhnI thI | He/She only needed to write one letter. |

1. A mild degree of necessity can be shown in Urdu by using the infinitive of a verb plus various forms of HOnA as a helping verb.

2. The construction is impersonal, that is, it takes the subject followed by kO (or its alternate), while the infinitive and the helping verb usually inflect to agree with any object that may be expressed. Thus, while it is correct to keep both the infinitive and the verb of necessity impersonal--usE sirf Ek ciTThI likhnA thA (He/She only needed to write one letter)--it is more common to express this as in the final sentence above: . . . ciTThI likhnI thI. In neither case is there any agreement with the subject; either the infinitive and its accompanying "helping" verb are impersonal, that is, end in /A/, or they agree with the object in number and gender.

3. The infinitive may thus have one of three forms, -nA, -nE or -nI,

as the sentences above illustrate:

jAnA na thA - no object

usE DAlnA thA - object followed by kO (or alternate)

sabak sIkhnA Hai - masculine singular object

dO kalam KarIdnE HÕgE - masculine plural object

Ek ciTThI likhnI thI - feminine singular object

bAtẼ naHĨ batAnI Hãĩ - feminine plural object

Note that the nasalization for feminine plural objects is picked up in the helping verb and not in the infinitive, which ends in -nI for both feminine singular and plural.

4. The negative may be either na or naHĨ, depending on the tense/mood of the helping verb(s).

5. imtiHAn (test, examination) when verbalized is used differently in Urdu than it is in English. imtiHAn dEnA (to give an exam) is used for the student (who in English "takes" an exam) and imtiHAn lEnA (to take/receive an exam) is used for the teacher (who in English "gives" the exam)!

### INFINITIVE + (forms of) paRnA = must, have to

| | | |
|---|---|---|
| mujhE DAkTar sAHib kO likhnA | paRA | I had to write the doctor. |
| | paRtA Hai | I must write the doctor. |
| | paREgA | I will have to write the doctor. |

| | |
|---|---|
| imtiHAn kE lIE mujhE acchI tara paRhnA paRA | I had to study hard (lit., in a good way/well) for the exam. |
| mErI bIvI kO Aj subaH kapRE dhOnE paRE | My wife had to wash the clothes this morning. |
| unHẼ kAr mẼ jAnA na paRA | They didn't have to go by car. |
| tumHẼ rAvalpinDI sE HOkar AnA paRA? | Did you have to come by way of Rawalpindi? |
| is jamAat mẼ HamẼ urdU bOlnI paRtI Hai | We must/have to speak Urdu in this class. |
| rAsta kAfI lambA Hai -- Ap kO jaldI jAnA paREgA | The road (or, way/route) is quite long -- You'll have to go soon (or, early/quickly). |
| KAnsAmÃ, Aj tumHẼ sabzI zarUr lAnI paREgI | Cook, you must certainly bring vegetables today. |
| is par HamẼ kuch sOcnA paREgA | We'll have to think about this a bit. |
| usE yi davA(I) khAnI paREgI | He/She will have to take (lit., eat) this medicine. |

6. A much stronger degree of compulsion is shown in Urdu by using the infinitive of a verb plus various forms of paRnA (to fall) as a helping verb. It suggests that which "falls" to someone to do, usually with no choice involved; in other words, the compulsion is external and more extreme than that with HOnA.

7. The verb paRnA (to fall) is unlike girnA (to fall) in that it suggests suddenness, unexpectedness and unavoidability, a kind of "providentiality" that one has no control over. Thus, a phrase like

| | |
|---|---|
| mujhE mAlUm paRA ki . . . | I found out (suddenly and unexpectedly) that . . |

is much stronger than

| | |
|---|---|
| mujhE mAlUm HUA ki . . . | I found out (possibly as a result of one's own efforts or inquiry) that . . . |

8. The observations made in 2., 3. and 4., above, apply to this construction showing compulsion just as they applied to that showing necessity.

INFINITIVE + (forms of) cAHIE = should, ought to

| | | |
|---|---|---|
| mujhE DAkTar sAHib kO likhnA | cAHIE | I ought to write the doctor. |
| | cAHIE thA | I should have written the doctor. |

| | |
|---|---|
| naokar kO Aj HI yi kAm Kat(a)m karnA cAHIE | The servant ought to finish this work (or, job) right today. |
| Ap kO Ek aor dafa is sabak kO paRhnA cAHIE | You should read this lesson one more time. |
| tAlib-ilmÕ kO imtiHAn sE DarnA naHĨ cAHIE | The students shouldn't be afraid of (or, fear) the exam. |
| HamẼ aisI jaga dEkhnI cAHIE | We ought to see that kind of a place. |
| jaga baRI dUr Hai -- Ap kO tÃgE mẼ jAnA cAHIE | The place is quite far -- You ought to go by "tonga." |
| unHẼ aisI bAtẼ karnI naHI cAHIẼ | They shouldn't talk like this (lit., discuss such things). |
| is kamrE kE lIE Ap kO pIlE pardE KarIdnE cAHIẼ | You ought to buy yellow curtains for this room. |
| DAkvAlE kO takrIban sARhE das bajE AnA cAHIE thA | The mailman should have come about half past ten. |
| Aj kE lIE mujhE bAra safHE paRhnE cAHIE thE | I should have read twelve pages for today. |

9. Obligation may be shown in Urdu by using the infinitive of a verb

plus various forms of the impersonal verb cAHIE. cAHIE has a plural form cAHIẼ (note nasalization) when used without an auxiliary to show present or future time. For past time--to show an obligation which was not fulfilled--cAHIE (the singular form) is used while pluralization is picked up in the auxiliary verb thE/thĨ.

10. aisA/E/I is an adjective related to kaisA (what sort? what kind? i.e., like what?) and means "like this, this kind, this sort" in contrast to vaisA/E/I (like that, that kind, that sort). These will be explained later under relative and correlative clauses in Lesson 19.

### 16-F The reflexive and possessive/emphatic words, Kud (self), Ap (self) and apnA/E/I (own)

REFLEXIVE (Kud, Ap)

| | |
|---|---|
| DAkTar sAHib nE Kud davA(I) dI? | Did the doctor himself give (you) the medicine? |
| mãĨ nE likhA lEkin Kud na gayA | I wrote but I didn't go myself. |
| vO Kud HamArE lIE bhEjEgI | She'll send (it) for us herself. |
| tum Kud ustAd sAHib sE pUchO | Ask the teacher yourself/yourselves. |
| unHÕ nE Kud HamẼ batAyA | They themselves told us. |
| tum Kud sOcO | Think about it yourself/yourselves. |
| mãĨ nE Ap ciTThI DAk mẼ DAlI | I myself posted the letter. |
| vO Ap is kA matlab batAEgA | He himself will tell the meaning of it. |

1. Kud and Ap are both pronouns used reflexively in the sense of ____self/____selves, referring to the subject of a sentence. Although the two words may be used interchangeably, Kud is probably used oftener than Ap in this reflexive sense.

POSSESSIVE/EMPHATIC (apnA/E/I)

| | |
|---|---|
| Ham nE apnI kitAbẼ khOlĨ | We opened our books. |
| vO apnE riStEdArÕ kE ghar gaE | They went to their relatives' house. |
| Ham apnI kAr mẼ vaHÃ jAtE thE | We used to go there in our car. |
| kisAn apnI zamIn par kAm kar raHA Hai | The farmer is working on his land. |
| AdmI apnE KAndAn kE lIE baHut kuch kartA Hai | A man does (= will do) a great deal for his family. |
| laRkIÃ apnE kapRE dhO raHI HãĨ | The girls are washing their clothes. |
| mãĨ apnA sabak paRh raHA HŨ | I'm reading/studying my lesson. |
| tAlib-ilm lafzÕ kA matlab apnE ustAd sE pUchtE HãĨ | The students ask their teacher the meaning of words. |

| | |
|---|---|
| apnI kursI par baiThO | Sit on your chair. |
| miHarbAnI sE apnA kAm karO | Please do your own work. |

2. In the above examples it can be seen that when the possessor and the possessive adjective both refer to the same person then apnA/E/I takes the place of and becomes the possessive. This may be illustrated as follows:

| Possessor | + | Possessive | = | Possessor | + | apnA/E/I |
|---|---|---|---|---|---|---|
| mãĩ | + | mErA/E/I | = | mãĩ | | apnA/E/I |
| tU | | tErA/E/I | | tU | | |
| vO | | us kA/kE/kI | | vO | | |
| Ham | | HamArA/E/I | | Ham | | |
| tum | | tumHArA/E/I | | tum | | |
| Ap | | Ap kA/kE/kI | | Ap | | |
| vO | | un kA/kE/kI | | vO | | |

In other words, in Urdu it is

NOT: Ham nE HamArI kitAbẼ khOlĨ BUT: Ham nE apnI kitAbẼ khOlĨ

3. To clarify this point note the difference in these two sentences:

| | |
|---|---|
| us nE apnE kalam sE likhA | He/She wrote with his/her (own) pen. |
| us nE us kE kalam sE likhA | He/She wrote with his/her (i.e., someone else's) pen. |

4. This use of apnA/E/I (the possessive adjective of Ap, meaning "self") may indicate nothing more than simple possession, with no special emphasis intended, or--depending on the circumstances and tone of voice--may be emphatic in the sense of "own." Thus, the sentence "Ham nE apnI kitAbẼ khOlĨ" could mean:

"We opened our books" (unemphatic); or,
"We opened our own (not someone else's) books" (emphatic).

| | |
|---|---|
| yi mErI apnI ghaRI Hai | This is my own (not a borrowed) watch. |
| yi tO us kI apnI bAt Hai | Well, this is his/her own (not someone else's) affair. |
| un kA apnA laRkA AyA | Their own (not someone else's) son came. |

5. If the regular possessive adjectives do not refer back to the subject--that is, are not the same person as the subject--then apnA/E/I can be added to them for emphasis. So in these examples:

yi (this) -- mErI (my)
yi (this) -- us kI (his/her)
laRkA (boy) -- un kA (their)

In such cases the regular possessive is retained and merely strengthened by the addition of apnA/E/I, in the sense of "own" or "very own."

6. Sometimes the emphatic particle HI (cf. § 11-D-5) is added to the apnA/E/I to make the emphasis very obvious. So,

| | |
|---|---|
| Ham apnI HI kAr mẼ vaHÃ jAtE thE | We used to go there in our own (not somebody else's) car. |

7. Be sure that you make a difference in your pronunciation of Ap nE (§ 14-C-6) and apnE (presented here).

OTHER USES (apnE Ap, Apas mẼ)

| | |
|---|---|
| urdU apnE Ap usE naHĨ AẼgI-- usE sIkhnI paREgI | He won't learn Urdu automatically. He'll have to study it! |
| bEcAra apnE Ap kO itnA HOSyAr naHĨ samajhtA | The poor fellow doesn't think he's smart enough! |

8. apnE Ap is idiomatically used to indicate:

(a) something that happens "by itself" (or, automatically), with no apparent or discernible reason; and also,

(b) the object of a sentence when the subject and the object are the same person.

| | |
|---|---|
| aoratẼ Apas mẼ kyA kaH raHI Hãĩ? | What are the women saying amongst themselves? |
| baccE Apas mẼ khEl raHE thE | The children were playing amongst themselves. |
| Apas mẼ bAtẼ na karO | Don't talk amongst yourselves (= Be quiet). |

9. Apas mẼ conveys the idea of "among(st) _____selves," is plural and refers back to the subject.

## 16-G Vocabulary for Lesson Sixteen

| | |
|---|---|
| (baRI) Ag (f) | (big) fire |
| aisA/E/I | like this, this kind, this sort, such (also, vaisA/E/I, like that, etc.) |
| Ap | self |
| Apas mẼ | among(st) _____selves |
| apnA/E/I | (one's) own; very own (apnE Ap = automatically) |
| batAnA (nE) | to tell, explain |
| bEcAra/E/I | unfortunate, wretched, miserable, helpless; "poor" |
| (baRI) bhUk (f) | (great) hunger |
| (paHlI) dafa (f) | (first) time, occasion |
| DAlnA (nE) | to put, place, pour, deposit |

| | |
|---|---|
| DarnA | to fear, be afraid of |
| (acchI) davA(I) (f) | (good) medicine |
| (mErA) dil (m) | (my) heart (referring both to the physical organ and also to feelings, emotions) |
| dUr | far, distant; (also, dUr [f], distance) |
| GarIb | (financially) poor; (sometimes = bEcAra, unfortunate) |
| (HamArA) imtiHAn (m) | (our) test, examination (with dEnA, to take a test [for the student]; with lEnA, to test [for the examiner]) |
| itnA/E/I | this much, so much (also, utnA/E/I, that much, so much) |
| Kud | self (= Ap, self) |
| kyŨ | why? |
| kyŨki | because |
| lagnA | to be applied, attached, stuck to, fixed to |
| paRnA | to fall (also, with infinitive = must, have to) |
| (baRI) pIAs (f) | (great) thirst |
| (lambA) rAsta (m) | (long) way, road, route |
| rOnA | to cry, weep |
| sOcnA (nE) | to think, imagine |
| taIs | twenty-three |
| tãĨtAlIs | forty-three |
| tãĨtIs | thirty-three |
| tiHattar | seventy-three |
| tirAnavE | ninety-three |
| tirAsI | eighty-three |
| tirsaTh | sixty-three |
| tripan | fifty-three |
| zarUrI | important, necessary, urgent |

## 16-H Conversational review

(to be done with the teacher -- do not translate)

1. Go around the class and ask the following questions, allowing students the opportunity for "free response"--within the total vocabulary to date--using kyŨki and a reason in any of the tenses they have had. Do not, however, use constructions with "so that" which require a verb form

that students have not had yet. For the sake of variety, ask the same question of more than one student in order to receive different answers. Then do the same with the next question, etc. For example,

T. Ap kyŨ Har rOz skUl AtE/I HãĨ?
S. kyŨki yaHÃ urdU sIkhtA/I HŨ
etc.

(a) misaz grIn kal kyŨ na AĨ?
(b) Ap Har rOz us jaga kyŨ baiThtE/I HãĨ?
(c) DAkvAlA Ap kE pAs kyŨ AtA Hai?
(d) Ap kyŨ HaftE aor itvAr kO skUl naHĨ jAtE/I?
(e) Ap kA KAnsAmÃ kyŨ Ap sE paisE lEkar bAzAr jAtA Hai?
(f) DAkTar sAHib nE Ap kO kyŨ davA(I) dI?
(g) vO kAr mẼ kyŨ naHĨ AẼgE?
(h) Ap dO-paHr kA khAnA khAkE ArAm kyŨ naHĨ kartE/I?
(i) Ap apnI kitAb Har rOz kyŨ lAtE/I HãĨ?
(j) Aj Ap kO skUl AnE mẼ itnI dEr kyŨ lagI?

2. Ask and answer the following questions around the class, substituting the various place words given. Students may give different answers to the same question. PLACES: daftar, HaspitAl, bAzAr, lAHaor, apnE riStEdAr kE ghar, karAcI, marI, amrIka, jarmanI, Ĩglistan, DAk-KAna, gAÕ. For example,

T. Ap kO skUl jAnE mẼ kitnI dEr lagtI Hai?
S. mujhE skUl jAnE mẼ pandra minaT lagtE HãĨ
T. Ap kO (place) jAnE mẼ kitnI dEr lagtI Hai?
S. mujhE (place) jAnE mẼ (number) din/ghãTE/minaT lagtE HãĨ

3. Ask and answer the questions below in free response, each student giving a different answer to the same question. For example,

T. kal Ap kO kisE likhnA thA?
S. kal mujhE apnE bhAI kO likhnA thA

(a) Aj rAt Ap kO kyA karnA Hai?
(b) kal Ap kO kaHÃ jAnA thA?
(c) itvAr kE din Ap kO kis sE milnA Hai?
(d) Aj dO-paHr kE bAd Ap kO kis sE bAt(Ẽ) karnI Hai/HãĨ?
(e) aglE HaftE kE lIE Ap kO kaonsA sabak paRhnA HOgA?
(f) kisE HisAb karnA paRA?
(g) KAnsAmÃ kO bAzAr sE kyA KarIdnA paREgA?
(h) Ap kO ghar kE lIE kitnA kirAya dEnA paRtA Hai?
(i) Ap kE mÃ-bAp kO kaHÃ sE HOkar AnA paREgA?
(j) naokar kO kitnE sEr/pAO/man (thing) lAnA/-- paREgA/--?
(k) Ap kO kitnI dafa is sabak kO paRhnA cAHIE?
(l) Ap kO kis kI sifAriS karnI cAHIE?
(m) Ap kO kaonsI cIz/bAzAr sE lEnI cAHIE thI?
(n) imtiHAn kE lIE Ap kO kaonsE sabak paRhnE cAHIE thE?
(o) kal rAt Ap kO kis vakt sOnA cAHIE thA?

4. Add the reflexive word Kud (or occasionally Ap) to the following sentences, repeating the original after your teacher and then giving the new sentence with the addition. For example,

T. vO DAk-KAnE naHĨ jAtA
S. " " " " "
S. vO Kud DAk-KAnE naHĨ jAtA

(a) DAkTar TElar bImArÕ kO dEkhtE HãĨ
(b) mãĨ Aj S[illegible] un sE milŨgA/I
(c) tumHẼ unkO likhnA cAHIE
(d) vO tÃgE par naHĨ jAẼgE
(e) un kE mAlI kO lakRI lAnI cAHIE thI

(f) laRkIŎ kO kapRE dhOnE cAHIĔ
(g) tAlib-ilm kO sabak paRhnA paRtA Hai
(h) tumHArE bhAI kO is bAt par Gaor karnA cAHIE thA
(i) usE kAr kO ThIk karnA paREgA
(j) unHŎ nE pichlE HaftE mujhE likhA
(k) baccŎ nE phUl tORE
(l) Ap yaHĂ taSrIf rakhIE

5. Add apnA/E/I to the following sentences, repeating the original after your teacher. For example,

T. mãĬ tasvIr dEkh raHA/I HŬ
S. " " " " "
S. mãĬ apnI tasvIr dEkh raHA/I HŬ

(a) naokar battI sAf kar raHA thA
(b) baccE bAG mĔ khEltE thE
(c) Ham nE rOTI khAI
(d) mãĬ kursI par baiThtA/I HŬ
(e) tAlib-ilm ustAd sE pUchĔgE
(f) tum mĂ-bAp kO likhO
(g) tU kalam sE likh
(h) Ap nE usE almArI mĔ rakhA?
(i) vO darvAza kyŬ naHĬ khOltE?
(j) kyA unHŎ nE khiRkIĂ band kĬ?
(k) vO bETIŎ kE lIE kuch cIz lA raHA Hai
(l) AdmI nAm naHĬ bhUltA
(m) tU pata mujhE kyŬ naHĬ dEtA/I?
(n) vO kisI dOst kE sAth safar kar raHA Hai
(o) tU nE jEb mĔ cAbI na rakhI?

## LESSON SEVENTEEN

### 17-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /k/ and /g/ (13/14)

yi kAlI Hai (This is black.)
yi gAlI Hai (This is abusive language / swearing.)

baRA kAl Hai (It's a big famine.)
baRA gAl Hai (It's a big cheek.)

vO kAnA acchA Hai (That one-eyed fellow is fine.)
vO gAnA acchA Hai (That singing is nice.)

2. Contrasting /O/ and /Õ/ (49/50)

agar bImAr HO, tO mujhE batAO (If you're sick, tell me.)
agar bImAr HÕ, tO mujhE batAO (If they're sick, tell me.)

### 17-B Cardinal numbers (by the "fours")

| | | | | | |
|---|---|---|---|---|---|
| 4 ۴ | 14 ۱۴ | 24 ۲۴ | 34 ۳۴ | 44 ۴۴ | 54 ۵۴ |
| cAr | caoda | caobIs | cãõtIs | cavvAlIs | cavvan |
| 64 ۶۴ | 74 ۷۴ | 84 ۸۴ | 94 ۹۴ | 104 ۱۰۴ | |
| cãõsaTh | caoHattar | caorAsI | caorAnavE | Ek sao cAr | |

1. An alternate form of "44", heard sometimes, is cãõtAlIs.

### 17-C The formation of the subjunctive (showing contingency)

batAnA (to tell)

| | | Singular | | |
|---|---|---|---|---|
| Person | Subject | Root | Number | Meaning |
| 1st | (mãĨ) | batA | Ũ | I may/might tell |
| 2nd | (tU) | | E | You may/might tell |
| 3rd | (vO) | | | He/She may/might tell |

| | | Plural | | |
|---|---|---|---|---|
| Person | Subject | Root | Number | Meaning |
| 2nd | (tum) | batA | O | You may/might tell |
| 1st | (Ham) | | E | We may/might tell |
| 2nd | (Ap) | | | You may/might tell |
| 3rd | (vO) | | | They may/might tell |

DAlnA (to pour, put)

| Person | Subject | Root | Number | Meaning |
|---|---|---|---|---|
| | | Singular | | |
| 1st | (mãĨ) | DAl | Ũ | I may/might pour/put |
| 2nd | (tU) | | E | You may/might pour/put |
| 3rd | (vO) | | | He/She/It may/might pour/put |
| | | Plural | | |
| **Person** | **Subject** | **Root** | **Number** | **Meaning** |
| 2nd | (tum) | DAl | O | You may/might pour/put |
| 1st | (Ham) | | Ẽ | We may/might pour/put |
| 2nd | (Ap) | | | You may/might pour/put |
| 3rd | (vO) | | | They may/might pour/put |

1. As may be seen from the examples given above, the subjunctive in formation is exactly like the future tense minus the future sign -gA/E/I (cf. § 11-C).

2. This applies as well to the three irregular verbs learned in § 11-C-4. In the subjunctive these are conjugated as follows:

| Pers./No. | dEnA | lEnA | HOnA |
|---|---|---|---|
| (mãĨ) | dŨ | lŨ | HŨ |
| (tU)<br>(vO) | dE | lE | HO |
| (tum) | dO | lO | HO |
| (Ham)<br>(Ap)<br>(vO) | dẼ | lẼ | HÕ |

3. Because the person/number endings are not definitive it is necessary, unless the context makes it otherwise clear, to use the pronouns as the subjects.

4. In the regular second person plural form--with tum--this verb is identical to the imperative and can only be distinguished from it by context (including certain special words used with the subjunctive, introduced in the following section).

5. The subjunctive--from two Latin words meaning "to join under," subordinate--is used to describe a certain act or state/condition not as a fact but as contingent upon certain other factors, whether expressed or only implied; in other words, not as actual but only possible. This contingency may be shown in a great variety of ways, only some of which are illustrated below. Others will come up at appropriate points in the remainder of the course.

6. The subjunctive does not per se have tense; any time element must be derived from the context, which includes other grammatical features in the sentence.

### 17-D Using the subjunctive

POSSIBILITY

| | |
|---|---|
| agar DAkTar sAHib AẼ,<br>tO mujhE batAO | If the doctor comes (that is, should come), (then) tell me. |
| agar kitAb dilcasp HO,<br>tO mãĨ bhI paRhŨgA/I | If the book is (that is, should be) interesting, I'll read it, too. |
| agar tumHArE pAs kalam na HO,<br>tO pinsal sE likhO | If you don't have a pen, write with a pencil. |
| agar Ap vaHÃ sE KarIdẼ,<br>tO Ap kO sastA paREgA | If you buy it from there, yo 'll get it cheaper (lit., it will fall cheaper to you). |
| agar phal KarAb HO,<br>tO usE na KarIdO | If the fruit is bad (or, spoiled), don't buy it. |
| agar vakt HO, tO Ham Aj SAm<br>sair karẼgE | If there is time, this evening we're going for a walk. |
| agar HavA tEz calE, tO Ham<br>andar bãĨThẼgE | If the wind blows (too) hard, we'll sit inside. |
| agar bAriS na HO, to kapRE<br>dhOẼgE | If it doesn't rain (lit., If there should not be rain), we'll wash the clothes. |
| agar Ap kO sardI lagE,<br>tO khiRkI band kIjIE | If you get (or, feel) cold, close the window. |
| agar dhUp niklE, tO baccE<br>bAHar khElẼgE | If the sun(shine) comes out, the children will play outside. |

1. Although agar (if) may occur with a number of verb tenses, it is very common to use it with the subjunctive because of the inherent contingency involved. This is particularly true when referring to the future. agar normally introduces the first clause while the word tO (then), which should not be left out, introduces the second. Note, however, that the English translation is smoother when "then" is left out.

2. na is the only negative which can be used with the subjunctive. Since naHĨ is a combination of na (not) + Hai (it is, not merely "may" or "might be"), it is inappropriate for this mood of the verb (cf. § 17-C-5).

3. andar used alone is an adverb meaning "inside." With kE it becomes a postposition meaning "inside of," (cf. § 12-G-4), as,

| | |
|---|---|
| DAkTar sAHib HaspitAl kE andar Hãĩ | The doctor is inside (of) the hospital. |

Followed by kA/kE/kI, of course, it becomes an adjective. So,

| | |
|---|---|
| andar kE darvAzE kE lIE mErE pAs cAbI naHĨ | I don't have a key for the inside door. |

4. Note the idiomatic use of calnA with HavA (wind) in the sense of "to blow" (cf. § 9-D-1).

5. The verb lagnA (cf. § 16-D) is used to express feelings of temperature. A person is not described as being himself cold--presumably his temperature stays around 98.6° F./37° C.!--but as feeling/experiencing cold. Literally, the idiom is, "coldness attaches/sticks to him/her."

6. The verb nikalnA (to come out, exit), like samajhnA (to understand) and utarnA (to descend),, has a two-syllable root, the second of which has an unaccented short vowel. In the future tense, the past tense and the subjunctive this second vowel is dro So, ní-kal-nA → ník-lE (cf. § 11-D-7 and § 14-C-12).

7. bAHar when used alone is an adve aning "outside." It is also a postposition with kE, meaning "outside o," as in the following:

| | |
|---|---|
| baccE ghar kE bAHar khEltE Hãĩ | The children are playing outside (of) the house. |
| vO SaHr kE bAHar raHtA Hai | He lives outside (of) the city. |

It may also be used with sE (from) instead of kE, in approximately the same sense; as,

| | |
|---|---|
| vO SaHr sE bAHar raHtA Hai | He lives (or, stays, remains) outside (of) the city. |

Just as with andar (inside)--3., above--it becomes an adjective when it is followed by kA/kE/kI. Hence,

| | |
|---|---|
| bAHar kA kamra taiyAr Hai | The outside room is ready. |

| | |
|---|---|
| SAid Ham aglE HaftE jAẼ | Perhaps we'll go next week. |
| SAid khAnA ab taiyAr HO | Maybe the food is ready now. |
| SAid dhUp na niklE | Perhaps the sun(shine) won't come out. |
| SAid vO ab ghar par HÕ | Maybe they are home now. |
| SAid gOSt KarAb HO | Maybe the meat is spoiled. |
| SAid vO urdU na samjhẼ | Perhaps they won't understand Urdu. |
| AsmAn par kAfI bAdal Hãĩ -- SAid bAriS HO | There are plenty of clouds in the sky; it may rain. |
| yaHÃ zarA baiThO -- SAid vO itnE mẼ AE | Sit here for a little bit. In the meantime he/she may come. |

8. SAid (perhaps, maybe) requires the subjunctive mood of the verb.

9. itnE mẼ, literally, "in so much (time)," is equivalent to "in the meantime," "meanwhile."

| | |
|---|---|
| mumkin Hai ki vO Aj bhI bImAr HO | It's possible that he/she is sick today, too. |
| mumkin Hai ki HavA tEz calE | It's possible that the wind might blow (quite) hard. |
| mumkin Hai ki Ham aglE HaftE jAẼ | It's possible that we might go next week. |
| mumkin Hai ki Ap kO garmI lagE | It's possible that you'll feel warm (lit., that heat will be attached to you). |
| mumkin Hai ki pAnI ab garm HO | It's possible that the water is hot now. |
| mumkin Hai ki mãĩ kal na AŨ | It's possible that I might not come tomorrow. |
| mumkin naHĨ ki mãĩ kal AŨ | It's not possible for me to (lit., that I should) come tomorrow. |

10. SAid and mumkin Hai are equally common and are interchangeable in subjunctive sentences.

11. mumkin Hai (It is possible) is an impersonal phrase and does not change, no matter what the subject is. It may, of course, be negative, as the last example above. It should be noted, however, that the use of the negative naHĨ with mumkin does not violate note 2., above. The introductory clause can take naHĨ since there is no contingency in it.

12. Note 5., above, is doubly important when it comes to the use of garmI (heat) and its adjective garm (hot), since these words can have a sexual connotation that should be avoided when speaking of people. Animals may be garm (in heat), and people may (sometimes) be garm (angry [very colloquial]) or have garmI (venereal disease); but the mere sensation of "feeling hot" is expressed as above with lagnA.

| | |
|---|---|
| farz karO (ki) tumHẼ chuTTI na milE . . . | Suppose you don't get time off (or, a holiday) . . . |
| farz karO (ki) imtiHAn muSkil HO . . . | Suppose the test is difficult . . . |
| farz karO (ki) kapRE sUkhE na HÕ | Suppose the clothes aren't dry . . . |
| farz karO (kI) pAnI garm na HO-- cAE kis tara taiyAr karOgE/I? | Suppose the water isn't hot--How will you make tea? |
| farz karO (ki) mujhE sastA na milE . . . | Suppose I can't find any cheap (one[s]) . . . |

| | |
|---|---|
| farz kIjIE (ki) vO Kud na jAẼ -- Ap kyA karẼgE? | Suppose they don't go themselves -- What will you do? |

13. farz karnA is idiomatically used of a conjecture or an assumption. By itself the word farz means "duty." Any logical conclusion can follow the assumption or it may be taken as rhetorical, not even expecting an answer.

14. The ki (that) is redundant in both Urdu and English and is often omitted--hence, it is shown in ( ).

NECESSITY / OBLIGATION

| | |
|---|---|
| mãĨ majbUr HŨ ki Aj ghar par raHŨ | I have (lit., am compelled) to stay at home today. |
| baccE majbUr HãĨ ki Aj andar khElẼ | The children have to play inside today. |
| bEcAra majbUr Hai ki din rAt kAm karE | The poor fellow has to work day and night. |
| kaon majbUr Hai ki abHI ghar jAE? | Who has to go home right now? |
| tum majbUr HO ki abHI jAO? | Do you have to go right now? |

15. majbUr (forced, compelled) as an adjective refers to whoever is so obliged and the verb consequently agrees with that person or persons.

| | |
|---|---|
| zarUr Hai ki Ham urdU bOlẼ | We have (lit., It is necessary/essential for us) to speak Urdu. |
| zarUr Hai ki kal naokarÕ kO tanKA dŨ | I have to pay the servants tomorrow (lit., to give salary to). |
| zarUrI naHĨ ki abHI ciTThI likhO | You don't have to write the letter just now (= this very minute). |
| zarUr Hai ki tU chE bajE subaH uThE | It's essential that you get up at six o'clock in the morning. |

16. The phrase zarUr Hai (It is essential/necessary/important/urgent) is impersonal and does not change. The subject has to be expressed in the following subordinate clause with the subjunctive. Sometimes zarUrI is substituted for zarUr (cf. the Vocabulary of Lessons 11 and 16).

| | |
|---|---|
| cAHIE ki tumHArA bETA davA(I) khAE | Your son ought to take the/some medicine. |
| cAHIE ki tum jaldI yi kAm Kat(a)m karO | You should finish this job quickly. |
| cAHIE ki mãĨ yaHĨ raHŨ | I should stay right here. |

| | |
|---|---|
| cAHIE ki Ham yi sabak acchI tara paRhĒ | We should study this lesson very carefully (or, well--lit., in a good manner). |

17. cAHIE (needed) with the conjunction ki (that) in this construction is impersonal--"It is needed that . . . " It remains the same while the subject is shown in the following subordinate clause.

| | |
|---|---|
| munAsib Hai ki Ap Kud jAĒ | It's right (or, fitting/appropriate) that you go yourself. |
| munAsib Hai ki un kI madad karŪ | It's fitting that I should help them. |
| munAsib naHĪ ki lOg paisE mĀgĒ | It's not right that people should ask (or, beg) for money. |

18. Like mumkin Hai (It's possible), zarUr(I) Hai (It's necessary) and cAHIE (ought/should), munAsib Hai (It's fitting) is an impersonal construction that does not change. Person and number are shown by the subject and verb in the following subordinate clause with the subjunctive.

INQUIRY

| | |
|---|---|
| cAE taiyAr karŪ yA kAfI? | Should I prepare tea, or coffee? |
| cAE taiyAr karO | Make tea. |
| mAlI kitnE man lakRI lAE? | How many maunds of wood should the gardener bring? |
| tIn man kAfI HãĪ | Three maunds are enough. |
| Ham Ap kE sAth calĒ? | May we go with you? |
| zarUr, janAb, calIE | Certainly, sir, please come along. |
| ijAzat Hai ki bAHar dhUp mĒ baiThŪ? | May I (lit., Is there permission for me to) sit outside in the sun(shine)? |
| kyŪ naHĪ -- bAHar baiThIE | Why not? Have a seat outside! |
| agar ijAzat HO tO mãĪ kuch kaHŪ? | If it is permitted, may I say something? |
| jI-HĀ, kaHIE | Yes sir/ma'am, Say (it). |
| Ham kal kE lIE kaonsA sabak paRhĒ? | Which lesson should we study for tomorrow? |
| Ek aor dafa yiHI sabak paRhIE -- kyŪki yi baHut HI zarUrI Hai | Study this same lesson once more (lit., one more time) -- because it's extremely important. |
| mãĪ Ap kI madad karŪ? | May I help you? |
| baRI miHarbAnI! | Thank you very much! |
| mãĪ kyA karŪ? | What should I do? |

| | |
|---|---|
| bEcAra kyA karE? | What should the poor fellow do? |
| ijAzat Hai . . . ? | May I go now (lit., Is there permission to . . . )? |

19. In asking for advice or permission the subjunctive rather than the future is used.

20. Although one can, and usually does, answer such a question (commonly using the imperative), such questions--as, for example, mãĩ kyA karŨ? and bEcAra kyA karE?--can be merely rhetorical, not expecting any reply at all.

21. The final phrase, ijAzat Hai, while not in itself a subjunctive does take a subjunctive verb implied, such as "ijAzat Hai ki jAŨ?" (Is there permission that I might go?). Theoretically, any verb might be understood after it, asking permission to do this, that, or the other thing, depending on the circumstances. It has, however, commonly been taken as a formula for permission to leave after a visit, an interview or a meeting with someone. In other words, one does not just get up and leave; one asks for permission to do so, and just ijAzat Hai? by itself conveys this.

## WISH / DESIRE

| | |
|---|---|
| Ham cAHtE Hãĩ ki Ap itvAr kO AẼ | We want you to (lit., that you might) come on Sunday. |
| mErA dil naHĨ cAHtA ki kuch aor khAŨ | I don't feel like eating (lit., My heart doesn't desire to eat) any more. |
| tum cAHtE HO ki ãgrEzI sIkhO? | Do you want to (lit., that you might) learn English? |
| mãĩ naHĨ cAHtA/I ki Ap kO taklIf HO | I don't want it to be a bother for you. |
| KudA karE ki Aj dhUp niklE | May God grant that the sun(shine) comes out today. |
| KudA karE ki vO salAmat paHũcẼ | May God grant that they arrive safely. |
| KudA karE ki Aj HavA itnI ThanDI na HO | God grant that the wind may not be as cold today. |
| kASki vO jaldI likhE | I hope (lit., Would/O) that he/she writes soon. |
| kASki vO abHI AE | I hope he/she/it comes right now. |
| baRA din mubArak HO! | Merry Christmas! (Lit., May your "Big Day" [= Christmas] be happy [= blessed]!) |
| nayA sAl mubArak HO | Happy New Year! (Lit., May your new year be blessed!) |
| mubArak HO! | Congratulations! (Lit., May you [on this occasion--whatever it is!]--be happy!) |

22. The verb cAHnA (to want, desire) has been previously used with ob-

jects; for example, bacca rOTI cAHtA Hai, The child wants (some) bread. However, when it is used with object clauses, then the verb in those subordinate clauses is in the subjunctive rather than the indicative. For example,

| | |
|---|---|
| bacca cAHtA Hai ki rOTI khAE | The child wants to (lit., that he might) eat bread. |

23. The expression kAS (Would/O) + ki (that) is impersonal (cf. 18., above) and never changes to agree with a subject.

24. To most speakers of Urdu, religion is a part of life and they have no hesitancy in not only using the name of God but also in attributing many commonplace occurrences in life to God's activity and will. Thus, while an English speaker is more likely to say, "I hope . . . ," an Urdu speaker will often as not put this as: "May God grant . . . " (lit., do [it]). (Cf. § 7-C-4.)

25. mubArak HO (May you be blessed) is a common way of congratulating someone for any happy event, whether it be success in some venture, the birth of a baby, a stroke of good fortune, a birthday or merely a religious festival.

RESULT / PURPOSE

| | |
|---|---|
| kOSiS karO ki urdU acchI tara sIkhO | Try to (lit., Try that you might) learn Urdu well. |
| mãĨ kOSiS kartA/I HŨ ki usE acchI tara sIkhŨ | I'm trying to learn it well. |
| Ap andar baiThIE tAki sardI na lagE | Please sit inside so that you won't feel cold. |
| Ap sAE mẼ taSrIf rakhIE tAki garmI na lagE | Please sit in the shade so that you won't feel hot. |
| unHẼ tÃgE par jAnA cAHIE tAki vakt par paHũcẼ | They ought to go by "tonga" so that they arrive on time. |
| is jamAat mẼ ãgrEzI na bOlIE tAki urdU jaldI sIkhẼ | Please don't speak English in this class so that you'll learn Urdu quickly. |
| tum yi mat karO aisA na HO ki vO bhI yiHI karẼ | Don't you do this lest they do the very same thing too. |
| usE Aj zarUr KarIdO aisA na HO ki vO kal na milE | Buy it today for sure lest it not be available tomorrow. |

26. Certain words and phrases--e.g., kOSiS karnA (to try)--take their subordinate clauses in the subjunctive. For example, the English "Try to ome tomorrow" in this construction in Urdu would be, "Try that you might come tomorrow" (kOSiS karO ki kal AO). The subordinate clauses are introduced by such words and phrases as, ki (that), tAki (so that) and aisA na HO ki (lest [lit., that it may not be such that]). ki and tAki may also show intention.

COMMAND / EXHORTATION

| | |
|---|---|
| Ap un kE sAth calĔ | You (please) go with them. |
| Ap lOg zarA vaHĂ baiThĔ | You folks (please) sit there for a little bit. |
| Ap yaHĂ taSrIf rakhĔ | Please have a seat here. |
| kal zarUr taSrIf lAĔ | Please be sure and come tomorrow. |

27. The subjunctive thus becomes the fifth way you have learned in this course to give a command (cf. § 12-B-1 and § 12-D-1, 2). As a command it is considered quite respectful and assumes the pronoun Ap, whether expressed or not (cf., the final example, above).

| | |
|---|---|
| KAnsAmĂ taiyAr karE | Let the cook (or, The cook should) get (it) ready. |
| vO Kud apnA kamra sAf karE | Let him/her (or, He/She should) clean his/her own room. |
| mAlI sE kaHO ki ciTThIĂ Aj zarUr DAk mĔ DAlE | Tell the gardener to be sure and (lit., that he should) post the letters today. |

28. The subjunctive is also used for indirect commands when not speaking to but only about a third person.

| | |
|---|---|
| AĔ, Ham bAzAr ikaTThE calĔ | Come (on), Let's go to the market together. |
| (AĔ), Ham khAnA khAĔ | (Come on,) Let's eat (dinner). |
| Ham ustAd sAHib sE pUchĔ | Let's ask the teacher. |

29. When used with the first person plural, the subjunctive can introduce an exhortation in which the speaker includes himself/herself: Let's . . . It may be prefixed by the subjunctive in the straight command form, viz., AĔ (You come/should come) = "Come on . . . " but this need not always be expressed. It may even, in fact, take the plural imperative, regular or polite, thus:

| | |
|---|---|
| AO, Ham khAnA khAĔ | Come (on), Let's eat (dinner). |
| AIE, Ham khAnA khAĔ | Please come, Let's eat (dinner). |

## 17-E Vocabulary for Lesson Seventeen

| | |
|---|---|
| agar | if |
| aisA na HO ki | lest, for fear that |
| (kE) andar | inside of; inside; indoors |
| (nIlA) AsmAn (m) | (blue) sky; heaven |
| (kAlA) bAdal (m) | (black) cloud |
| (kE) bAHar | outside of; outside; outdoors |
| (baRI) bAriS (f) | (heavy) rain |

| | |
|---|---|
| caobIs | twenty-four |
| caoHattar | seventy-four |
| caorAnavE | ninety-four |
| caorAsI | eighty-four |
| cãõsaTh | sixty-four |
| cãõtIs | thirty-four |
| cavvAlIs (/cãõtAlIs) | forty-four |
| cavvan | fifty-four |
| (baRI) dhUp (f) | (bright/lots of) sunshine |
| farz karnA (nE) | to suppose, imagine (from farz [m], duty) |
| garm | hot; warm |
| (baRI) garmI (f) | (great) heat; summer; (venereal disease) |
| (ThanDI) HavA (f) | (cold) wind; air |
| (mErI) ijAzat (f) | (my) permission |
| KarAb | bad, spoiled |
| kASki | Would that, O that (= I wish that) |
| kOSiS karnA (nE) | to try, make an effort (from kOSiS [f], effort, attempt) |
| majbUr | compelled, forced, helpless |
| mubArak | happy, blessed, favored |
| mumkin | possible |
| munAsib | fitting, appropriate, suitable |
| nikalnA | to go out, come out, exit |
| SAid | perhaps, maybe |
| sair karnA (nE) | to take (or go for) a walk (from sair [f], walk) |
| salAmat | safe; safely |
| (baRI) sardI (f) | (great) cold, coldness |
| (thORA) sAya (m) | (a little) shade; shadow |
| taiyAr karnA (nE) | to prepare, make/get ready, fix (something) |
| tAki | so that, in order that |
| ThanDA/E/I | cold, chilly |

## 17-F Conversational review

(to be done with the teacher -- do not translate)

1. Ask around the class the following questions, using the same question for each student before going on to the next student. Students should each give a different answer, using any numbers learned so far from "21" and onward.

T. Ap kO kitnE rupaE cAHIÊ?
S. mujhE (number) rupaE cAHIÊ

T. gOdAm mÊ kitnI kitAbÊ Hãĩ?
S. mujhE ThIk pata naHĨ lEkin mErA KaiyAl Hai ki takrIban (number) kitAbÊ HÔgI

T. un kE skUl mÊ kitnE tAlib-ilm Hãĩ?
S. (number) tAlib-ilm Hãĩ

2. Complete these sentences in free responce by supplying appropriate words in the condition. Try the same sentence with several students since more than one answer is possible. For example,

T. agar ______________ tO dEr tak sOÛgA/I
S. agar (kal chuTTI HO) tO dEr tak sOÛgA/I
etc.

(a) agar ______________ tO saodA KarIdÛgA/I
(b) agar ______________ tO bAHar baiThÊgE
(c) agar ______________ tO usE paRhÛgA/I
(d) agar ______________ tO usE "SukrIa" kaHÛgA/I
(e) agar ______________ tO Aj rAt acchI tara sabak paRhÊgE
(f) agar ______________ tO tÂgE par jAÊgE
(g) agar ______________ tO naHĨ KarIdEgA
(h) agar ______________ tO Aj skUl zarUr AEgI
(i) agar ______________ tO tumHArI baRI miHarbAnI HOgI
(j) agar ______________ tO mujhE batAO
(k) agar ______________ tO ustAd sAHib sE pUchO
(l) agar ______________ tO DAkTar sAHib kE pAs jAnA
(m) agar ______________ tO us sE urdU mÊ bAt karÛgA/I

3. Repeat the following sentences after your teacher and then, turn by turn, substitute the introductory words/phrases listed. Each student should practice these.

(a) ______________ (Ham) dO maHInE kE bAd jAÊ
(b) ______________ (Ham) parsÔ ciTThI likhÊ

INTRODUCTORY WORDS/PHRASES: SAid, mumkin Hai ki, farz karO ki, (Ham) majbUr Hãĩ ki, zarUr Hai ki, cAHIE ki, Ham kOSiS karÊgE ki, munAsib Hai ki, Ham cAHtE Hãĩ ki, kASki.

4. Going one by one around the class, change the person in the following sentences, as though conjugating the verb. For example,

agar mãĩ jAÛ . . . ; agar tU jAE . . . ; agar vO jAE . . . ; agar tum jAO . . . ; agar Ham jAÊ . . . ; agar Ap jAÊ . . . ; agar vO jAÊ . . .

(a) agar mãĩ urdU sIkhÛ tO baRI acchI bAt HOgI
(b) agar mãĩ yaHÂ baiThÛ tO sardI naHĨ lagEgI
(c) agar mãĩ un kI madad karÛ tO kAm jaldI Kat(a)m karÊgE
(d) agar mãĩ paisE dÛ tO bEcAra phir mÂgEgA

5. Repeat after your teacher each of the following sentences as they are and then change them to the negative. For example,

T. agar mErE pAs paisa HO tO usE KarIdŨgA/I
S. " " " " " " " "
S. agar mErE pAs paisa na HO tO usE naHĨ KarIdŨgA/I

(a) agar us kE pAs vakt HO tO Aj SurU karEgA
(b) SAid pAnI ab kAfI garm HO
(c) mumkin Hai ki gOdAm mÊ jaga HO
(d) farz karO ki aglA sabak itnA muSkil HO
(e) tum majbUr HO ki kal kAm par jAO
(f) zarUrI Hai ki Aj HI paHũcE
(g) cAHIE ki Ham pinsal sE likhÊ
(h) munAsib Hai ki Ham ãgrEzI mÊ bAt karÊ (2 ways)
(i) Ap kE lIE khAnA taiyAr karŨ?
(j) ijAzat Hai ki Ham us daftar mÊ jAÊ?
(k) vO cAHtE Hãĩ ki Ham kal calÊ (2 ways)
(l) kASki Aj bAriS HO
(m) vO kOSiS kar raHA Hai ki Aj sab kamrÕ kO sAf karE
(n) AÊ, Ham ãgrEzI mÊ bAt karÊ

# REVIEW THREE

(after Lesson Seventeen)

1. Pronunciation is still important, although by this time--if it has been corrected in daily class work--students ought not to have serious difficulties. Review any of the sounds in Lessons One and Two or the drills in Lessons Three to Seventeen that still cause trouble. Remember that the aim is not just to be able to "stumble through" a drill but to produce it fluently and automatically. This part of the review should be done with the books closed, using ears and tongues instead of eyes.

2. In this section under review, two of the five lessons (namely Fourteen and Seventeen) really deal with only one new structure each. However, since they are very basic much time can be profitably spent on them.

3. Probably the best system for the teacher to follow in review is to select a basic pattern from each section of the lessons, put that pattern on the blackboard, and then drill the class in substituting on the pattern. If drilling, for example, the simple past tense (Lesson 14), one could put a sentence (to illustrate intransitive verbs) such as this one on the blackboard:

mãĨ jumE kE din AyA

It can be seen that there are three areas in this sentence which lend themselves to substitutions; namely,

Subjects: mãĨ, mãĨ aor mErI bIvI, DAkTar sAHib, HamArE riStEdAr, us kI dO baHinẼ, cAr tAlib-ilm, un kA KAndAn, etc., etc.

Time phrases: jumE kE din, budh kO, mãgal kO, subaH, SAm, dO-paHr, Ẽk sAl paHlE, kal, parsÕ, pichlE maHInE, etc., etc.

Verbs: Look through the list of verbs in all three Reviews (pp. 60, 117, 180) and use many of the intransitive ones, substituting them for AnA.

The same kind of drill can then be done with transitive verbs, adding one more element besides the three just shown, namely, the object which, when changed, will change the verb. For example,

mãĨ nE jumE kE din unHẼ dEkhA

Objects: unHẼ, baHut sE lOgÕ kO, dO AdmI, tIn aoratẼ, us kI dO bETIÃ, Ap kI tasvIr, sab tAlib-ilm, tumHArA bAp, etc., etc.

4. In short, with each section to be reviewed put a sample/model/pattern sentence on the blackboard which illustrates the particular grammatical feature(s) being taught. Then, decide what the elements are (3, 4, 5 or more) that are variable (or, substitutable); and then drill around the class, drawing from the lists of vocabulary words already known. Do not add any new words or new structures. The numbers given in (   ) after the words in the review lessons refer to the lesson in which the particular word is first introduced and defined. Sometimes students can be left to suggest their own substitutions; but usually it will make the drill go more smoothly if the teacher suggests the word or phrase to be substituted, giving it in Urdu (not English) and then letting the student give the complete sentence as it should be with the new item in it.

5. Finally, remember that all class time should be used in Urdu. Any needed English explanations can be read by the student outside of class.

### Questions

kis tara (13)
kyŨ (16)

### Pronouns

Ap (16)
Apas mẼ (16)
apnE Ap (16)
Kud (16)

### Postpositions

(kE) andar (17)
(kE) bAd (14)
(kE) bAHar (17)
(sE) paHlE
(13-P-5)

### Persons

bEcAra (16)
kisAn (15)

### Places

andar (17)
bAG (14)
bAHar (17)
dhUp (17)
kUÃ (15)
rAsta (16)
sAya (17)

### Shopping/ Measurements

bhAO (13)
darjan (13)
kIlO (13)
kImat (13)
man (13)
pAO (13)
sEr (13)

### Foods

AlU (13)
anDA (13)
cInI (13)
dUdh (13)
gAjar (13)
gOSt (14)
kElA (13)
machlI (14)
mAlTA (13)
phal (13)
pIAz (13)
sabzI (13)
sEb (13)

bhUk (16)
nASta (15)
pIAs (16)

### Numbers

baHattar (15)
bAIs (15)
baiyAlIs (15)
bAnavE (15)
bAsaTh (15)
battIs (15)
bAvan (15)
bEAsI (15)
caobIs (17)
caoHattar (17)
caorAnavE (17)
caorAsI (17)
cãõsaTh (17)
cãõtIs (17)
cavvAlIs (17)
cavvan (17)
ikAnavE (14)
ikAsI (14)
ikAvan (14)
ikHattar (14)
ikkIs (14)
iksaTh (14)
iktAlIs (14)
iktIs (14)
pacAnavE (13)
pacAsI (13)
pacHattar (13)
pacIs (13)
pacpan (13)
pãĩsaTh (13)
pãĩtAlIs (13)
pãĩtIs (13)
taIs (16)
tãĩtAlIs (16)
tãĩtIs (16)
tiHattar (16)
tirAnavE (16)
tirAsI (16)
tirsaTh (16)
tripan (16)

### Weather

andar (17)
AsmAn (17)
bAdal (17)
bAHar (17)
bAriS (17)
dhUp (17)
garm (17)
garmI (17)
HavA (17)
lagnA (16)
sardI (17)
sAya (17)
ThanDA/E/I (17)

### Miscellaneous

kar/kE (15)
nE (14)

### Adjectives

aisA/E/I (16)
Am (15)
apnA/E/I (16)
AsAn (15)
bEcAra (16)
dUr (16)
GarIb (16)
garm (17)
ikaTThA/E/I (15)
itnA/E/I (16)
kaccA/E/I (13)
KarAb (17)
KAs (15)
KUb (15)
maHĩgA/E/I (13)
mAHvAr (15)
majbUr (17)
mAlUm (14)
mAmUlI (15)
mIThA/E/I (13)
mubArak (17)
mumkin (17)
munAsib (17)
muSkil (15)
pakkA/E/I (13)
pichlA/E/I (13)
salAmat (17)
sastA/E/I (13)
sUkhA/E/I (13)
tEz (14)
ThanDA/E/I (17)
zarUrI (16)

### Adverbs

acchI tara (13)
AHista (14)
aisE (16)
andar (17)
apnE Ap (16)
bAHar (17)
dUr (16)
jald(I) (14)
kaHĩ (15)
KAskar (15)
KUb (15)
mAHvAr (15)
salAmat (17)
tEz (14)

### Conjunctions

agar (17)
aisA na HO ki
(17)
kASki (17)
kyŨki (16)
SAid (17)
tAki (17)

--kar/kE (15)

### Verbs

bannA (15)
batAnA (16)
bEcnA (13)
bhUlnA (14)
cAHnA (14)
DAlnA (16)
DarnA (16)
dhOnA (14)
farz karnA (17)
girnA (14)
HisAb karnA (14)
khElnA (15)
Kidmat karnA (14)
kOSiS karnA (17)
lagnA (16)
madad karnA (14)
mÃgnA (14)
nikalnA (17)
paidA HOnA (14)
paRnA (16)
pUchnA (14)
rOnA (16)
safar karnA (15)
sair karnA (17)
sOcnA (16)
taiyAr karnA (17)
ThIk karnA (15)
tORnA (15)
utarnA (14)
uThnA (14)

### Other nouns

Ag (16)
baKSiS (15)
bartan (15)
dafa (16)
davA(I) (16)
dEr (14)
dil (16)
ijAzat (17)
imtiHAn (16)
kapRA (14)
kAr (14)
Karc (14)
Kidmat (14)
kirAya (15)
KuSI (15)
lakRI (13)
madad (14)
matlab (15)
miTTI (15)
nOT (13)
paisa (13)
phUl (15)
rEzgArI (13)
safHa (15)
sair (17)
tÃga/TÃga (14)
tanKA (15)
umar (15)
yAd (14)
zamIn (14)

## LESSON EIGHTEEN

### 18-A Pronunciation drill (to be done only with the teacher)

1. Segmentation problem

AdmI chappar mẼ baiThA thA (A man was seated in the lean-to/shed.)
AdmI chappar mẼ baiThtA thA (A man used to sit in the lean-to/shed.)

2. Segmentation problem

GubAra phaTA Hai (The balloon has burst.)
GubAra phaTtA Hai (Balloons burst/break.)

### 18-B Cardinal numbers (by the "sixes")

| 6 ۶ | 16 ۱۶ | 26 ۲۶ | 36 ۳۶ | 46 ۴۶ | 56 ۵۶ |
|---|---|---|---|---|---|
| chE | sOla | chabbIs | chattIs | chEAlIs | chappan |

| 66 ۶۶ | 76 ۷۶ | 86 ۸۶ | 96 ۹۶ | 106 ۱۰۶ |
|---|---|---|---|---|
| chEAsaTh | chiHattar | chEAsI | chEAnavE | Ek sao chE |

1. Except for sOla ("16"), the /ch/ runs consistently throughout all combinations with chE (six).

2. Alternate pronunciations for some of the numbers are chIAlIs for "46," chiAsaTh for "66," chiAsI for "86" and chiAnavE for "96."

### 18-C The postpositions (kE) AgE (ahead of, before, in advance), (kE) sAmnE (in front of, opposite) and (kE) pIchE (after, behind)

(kE) AgE (ahead of, before)

| | |
|---|---|
| Ham un kE AgE naHĨ calẼgE | We won't go (or, proceed) ahead of them. |
| jAnvar kisAn kE AgE jA raHE HãĨ | The animals are walking (lit., going) ahead of the farmer. |
| DAkTar sAHib AgE khaRE HãĨ | The doctor is standing up front (or, farther on / up there). |
| Ap kI ghaRI tEz caltI Hai--<br>vO bIs minaT AgE Hai | Your watch/clock is (lit., runs) fast. It's twenty minutes fast (that is, "ahead"). |

1. As a postposition (kE) AgE, meaning "ahead of, before, in front of," is often used with verbs which suggest movement ahead of something else.

2. It is sometimes used adverbially, without kE, as in the examples with DAkTar sAHib and ghaRI, where it means "up front," "farther on," "ahead" or "fast." Note the distinction between AgE and tEz with relation to a watch: if the watch is tEz, it runs fast--if it is AgE, it is in a forward position, or ahead.

### (kE) sAmnE (in front of, opposite)

| | |
|---|---|
| kursI mEz kE sAmnE rakhO | Put the chair in front of the table. |
| un kA ghar Ap kE ghar kE sAmnE naHĨ? | Isn't their house opposite yours? |
| HamArE ghar kE sAmnE dO baRE daraKt HãĨ | There are two big trees in front of our house. |
| caokIdAr phATak kE sAmnE khaRA Hai | The watchman is standing in front of the gate. |
| mãĨ nE un kE sAmnE kuch baiyAn kIA | In their presence I described (or, told about) something. |
| mErI bAt us kE sAmnE naHĨ caltI | My word (i.e., What I say) carries no weight with him/her. |
| (apnE) sAmnE kE kamrE mẼ jAnA | Go into the room just in front of you. |

3. (kE) sAmnE as a postposition very often refers to things which are static or fixed "in front of" someone or something. Sometimes, however, it is interchangeable with (kE) AgE; hence, the first sentence above could also be:

| | |
|---|---|
| kursI mEz kE AgE rakhO | Put the chair in front of the table. |

4. Without kE it may also sometimes be used adverbially or adjectivally, as the final example above shows (with kamrE mẼ).

5. The next to the last sentence, with bAt, is another example of one of the many idiomatic uses of calnA (cf. § 9-D-1). Literally, the sentence says, "My business doesn't 'go' in front of him/her"--in other words, "Nothing I say will make any impression on him/her."

### (kE) pIchE (after, behind)

| | |
|---|---|
| kaonsI laRkI kAr kE pIchE khaRI Hai? | Which girl is standing behind the car? |
| un kI bETI HOgI | It must be their daughter. |
| Ap AgE calẼ -- Ham Ap kE pIchE AẼgE | You go ahead (or, go on). We'll follow (lit., come behind) you. |
| paHlE mãĨ kaHŨgA -- phir Ap mErE pIchE kaHIE | First, I'll say (it). Then, you say it (or, speak) after (lit., behind) me. |
| vO kURA apnE ghar kE pIchE phẼktE HãĨ | They throw the garbage in back of their house. |
| mErI ghaRI das minaT pIchE Hai | My watch/clock is ten minutes slow (that is, "behind"). |

6. (kE) pIchE, which means "behind, after, following," can also be used adverbially (without kE), as in the last example with ghaRI (watch).

## 18-D The formation of the present perfect tense

### INTRANSITIVE VERBS

milnA (to meet, etc.)

| Person | Subject | Root | | Perfective | Tense | Meaning |
|---|---|---|---|---|---|---|
| | | | | Singular | | |
| 1st | (mãĨ) | mil | + | A/I | HŨ | I have met |
| 2nd | (tU) | | | | Hai | You have met |
| 3rd | (vO) | | | | | He/She/It has met |
| | | | | Plural | | |
| 2nd | (tum) | mil | + | E/I | HO | You have met |
| 1st | (Ham) | | | | HãĨ | We have met |
| 2nd | (Ap) | | | | | You have met |
| 3rd | (vO) | | | | | They have met |

lAnA (to bring)

| Person | Subject | Root | | Perfective | Tense | Meaning |
|---|---|---|---|---|---|---|
| | | | | Singular | | |
| 1st | (mãĨ) | lA | + | yA/_I | HŨ | I have brought |
| 2nd | (tU) | | | | Hai | You have brought |
| 3rd | (vO) | | | | | He/She/It has brought |
| | | | | Plural | | |
| 2nd | (tum) | lA | + | E/I | HO | You have brought |
| 1st | (Ham) | | | | HãĨ | We have brought |
| 2nd | (Ap) | | | | | You have brought |
| 3rd | (vO) | | | | | They have brought |

1. When the present auxiliary forms of the verb HOnA are used with the perfective participle of an Urdu verb (cf. § 14-C) the present perfect tense is formed. Note that the feminine plural of the perfective participle does not have nasalization since this is picked up (if needed) in the auxiliary at the end (cf. § 14-C-4).

2. With intransitive verbs the participle and the auxiliary agree with the subject.

## TRANSITIVE VERBS

paRhnA (to read, study)

| Person | Subject | Trans. | Root | | Perfective | Tense | Meaning |
|---|---|---|---|---|---|---|---|
| | | | | Singular & Plural | | | |
| 1st | (mãĩ) | nE | paRh | + | A/E/I | Hai/<br>Hãĩ | I have read |
| 2nd | (tU) | | | | | | You have read |
| 3rd | (us) | | | | | | He/She has read |
| 1st | (Ham) | | | | | | We have read |
| 2nd | (tum) | | | | | | You have read |
| | (Ap) | | | | | | You have read |
| 3rd | (unHõ) | | | | | | They have read |

khAnA (to eat)

| Person | Subject | Trans. | Root | | Perfective | Tense | Meaning |
|---|---|---|---|---|---|---|---|
| | | | | Singular & Plural | | | |
| 1st | (mãĩ) | nE | khA | + | yA/_E/_I | Hai/<br>Hãĩ | I have eaten |
| 2nd | (tU) | | | | | | You have eaten |
| 3rd | (us) | | | | | | He/She/It has eaten |
| 1st | (Ham) | | | | | | We have eaten |
| 2nd | (tum) | | | | | | You have eaten |
| | (Ap) | | | | | | You have eaten |
| 3rd | (unHõ) | | | | | | They have eaten |

3. With transitive verbs (because of nE) the agreement is cut off, and both the perfective participle and its auxiliary verb agree with the object, whether expressed or not, as outlined in § 14-C-8. Since the transitive verb must agree with the object (stated or merely implied), the only auxiliaries that can be used with transitive verbs in this tense are Hai and Hãĩ.

4. The present perfect tense (both intransitive and transitive) indicates a past action or state/condition which in some way is still relevant. In other words, it links what happened before with a current situation. The action or state/condition may have occurred at any (not just recent) time in the past--ten minutes or ten years, it doesn't matter!--but because of the present auxiliary that action or state is relevant to the situation right now.

### 18-E Statements, questions and negatives in the present perfect tense

| | |
|---|---|
| Ham nE sab kursIÃ mEz kE sAmnE rakhI Hãĩ | We have put all of the chairs in front of the table. |

| | |
|---|---|
| mãĨ nE apnI kitAb yaHÃ rakhI -- kyA kisI nE usE dEkhA Hai? | I put my book here. Has anyone seen it? |
| Ap nE Aj kE aKbAr paRhE HãĨ? | Have you read today's newspapers? |
| kis nE us AdmI kI sifAriS kI Hai? | Who has recommended that man? |
| ustAd sAHib nE mujhE bulAyA Hai | The teacher has called me. |
| tum kitnI dafa vaHÃ gaE/I HO? | How many times have you gone there? |
| mãĨ tIn dafa gayA/gaI HŨ | I've gone (there) three times. |
| aoratẼ bAG mẼ baiThI HãĨ | The women are sitting in the garden. |
| us kI bIvI nE usE kyA batAyA? | What did his wife tell him? |
| bEcArE kO yAd naHĨ raHA | The poor fellow doesn't remember! |
| mãĨ nE abHI tak us kO istEmAl naHĨ kIA | I haven't used it yet. |
| aKbAr farS par kyŨ paRA Hai? | Why is the newspaper lying (lit., has it fallen/dropped) on the floor? |
| un kA bImAr bacca palãg par lETA Hai | Their sick child has lain down on the bed (webbing- or spring-type). |

1. Verbs like baiThnA (to sit), paRnA (to fall down, drop, lie) and lETnA (to lie down) generally take this tense with the perfective participle. Even the English words "are sitting," "is lying" and "has lain" (= "is lying") suggest an action which is completed, not in process. Note the difference in meaning in the following sentences:

| | |
|---|---|
| aoratẼ bAG mẼ baiTh raHI HãĨ | The women are (just now in the act of) sitting (down) in the garden. |
| aoratẼ bAG mẼ baiThtI HãĨ | The women usually sit in the garden. |
| aoratẼ bAG mẼ baiThI HãĨ | The women are seated (that is, have sat and are still sitting) in the garden. |

Likewise,

| | |
|---|---|
| un kA bImAr bacca palãg par lET raHA Hai | Their sick child is (just now in the act of) lying down on the bed. |
| un kA bImAr bacca palãg par lETtA Hai | Their sick child usually lies down the bed. |
| un kA bImAr bacca palãg par lETA Hai | Their sick child is lying down (that is, has lain down and is still lying) on the bed. |

While all of these sentences are "correct," depending on what one wants to say, only the last one of each example conveys what we mean in English by a *condition* of "sitting" or "lying down."

2. It is often very difficult for the language student to decide whether to use the simple past tense or the present perfect tense. The actual *forms* are not as confusing as are the situations that call for one or the other. Since both forms may be correct it is the speaker's view of the situation that determines which one is appropriate at a given time. Thus, if the *past* action has relevance for events *now*, then the present perfect tense is called for.

3. The natural negative for this tense is naHĪ (na + Hai) since it already includes the present auxiliary of HOnA. This, incidentally, is the reason for *not* using it in the simple past tense (cf. § 14-D-3).

## 18-F Telling time by minutes

| | |
|---|---|
| ab kyA vakt Hai? | What time is it now? |
| gIAra bajnE mẼ sAt minaT raHtE Hãĩ | It is seven minutes until eleven (lit., In the striking of eleven, seven minutes remain). |
| chE bajnE mẼ das minaT bAkI Hãĩ | It's ten minutes to six (lit., In the striking of six, ten minutes are remaining/left over). |
| kitnE bajE Hãĩ? | What time is it (lit., How many [hours] have struck)? |
| pÃc bajkar das minaT HUE Hãĩ | It's ten minutes past five (lit., Five having struck, ten minutes have become). |
| nao bajkar pacIs minaT HUE Hãĩ | It's nine twenty-five (lit., Nine having struck, twenty-five minutes have become). |

1. If it is necessary to tell time by exact minutes--instead of merely by quarter hours as learned in § 9-C--the present perfect tense is commonly used for time *after* the hour. It follows the conjunctive participle of bajnA (= bajkar, having struck).

2. Even the question kitnE bajE Hãĩ?--learned in § 9-C-2 as a phrase meaning, "What o'clock is it?"--actually uses the present perfect tense; hence, it is literally, "How many [hours] have struck?"

3. Time *before* the hour uses the inflected infinitive of bajnA followed by mẼ (so, bajnE mẼ, "in [i.e., before] the striking of") plus the number of minutes and either the present tense of raHnA (to stay, remain) or the adjective bAkI (left over, remaining).

## 18-G Causal verbs (compared with their basic forms)

| | |
|---|---|
| un kA laRkA kyA banA? | What did their son become (lit., What was their son made into)? |
| vO DAkTar banA | He became a doctor. |
| baccÕ nE kyA banAyA Hai? | What have the children made? |

| | |
|---|---|
| unHÕ nE miTTI sE chOTE jAnvar banAE Hãĩ | They've made little dirt (or, earthen --lit., out of earth) animals. |
| Ap nE nayA ghar banvAyA Hai? | Have you built (or, made) a new house? |
| jI-HÃ, Ham nE paHlE sE baRA ghar banvAyA Hai | Yes sir/ma'am, we've built a bigger house than before (or, than the old one). |
| yaHÃ baiThIE | Please sit here. |
| unHẼ gOl-kamrE mẼ biThAO | Seat them (lit., Cause them to be seated) in the living room. |
| Aj kaon bOlEgA? | Who is going to speak today? |
| Ham nE khAnE kE lIE apnE riStEdArÕ kO bulAyA Hai | We have called (= invited) our relatives for a meal. |
| mãĩ nE unHẼ baHut dafa dEkhA Hai | I've seen them many times. |
| dukAndAr nE mujhE dO mOTI kApIÃ dikhAĨ | The shopkeeper showed me two thick (lit., fat) notebooks. |
| mAlI nE Aj bAG mẼ kAm na kIA | The gardener didn't work in the garden today. |
| misaz grIn nE cAE taiyAr karAI | Mrs. Green had the tea made (lit., had it gotten ready). |
| DAkTar sAHib nE apnI kAr kO lAHaor mẼ ThIk karvAyA Hai | The doctor has had his car fixed in Lahore (i.e., he has ordered someone [= a company] to have it fixed). |
| mãĩ nE kAm apnE sAmnE karvAyA | I had the work done in front of me (that is, while I watched to be sure it was done right). |
| us baccE nE tum sE kyA mÃgA? | What did that child ask you for? |
| us nE paisa mÃgA | He asked for money. |
| cAE mãgvAŨ? | Should I order tea? |
| naHĨ janAb, mãĩ nE mãgvAI Hai | No sir, I've already ordered (it). |
| HamArI baRI laRkI skUl mẼ paRhtI Hai | Our old(er/est) girl is studying in school. |
| vO ustAnI HamArI laRkI kO paRhAtI Hai | That lady teacher teaches our girl. |
| Ham apnE laRkE kO rAvalpinDI mẼ paRhvA raHE Hãĩ | We are getting our son educated in Rawalpindi. |

1. Most verbs in Urdu exist not only in a basic form but can also make

what may be called causals. This is done in one of two ways:

(a) /A/ is infixed between the root and the infinitive ending /nA/ to form what is known as the first causal. The vowel of the root is often shortened and/or other changes made in the form.

(b) /vA/ is infixed between the root and the infinitive ending /nA/ to form what is known as the second causal. In this too the vowel of the root is often shortened and/or other changes made in the form.

2. Thus from the sentences given above we have the following formations:

| Basic form | 1st causal | 2nd causal |
|---|---|---|
| baiThnA (to sit) | biThAnA (to seat, cause to sit) | |
| bannA (to be made, become) | banAnA (to make) | banvAnA (to have/get made) |
| bOlnA (to speak) | bulAnA (to call, summon, invite) | |
| dEkhnA (to see)--nE | dikhAnA (to show) | |
| karnA (to do, make ___)--nE | karAnA (to have done, made ___) | karvAnA (to have done, made ___) |
| mÃgnA (to ask for) --nE | | mãgvAnA (to order, ask/send for) |
| paRhnA (to read, study)--nE | paRhAnA (to teach) | paRhvAnA (to have taught, educated) |

3. Even though /A/ or /vA/ coming in the middle of a verb may signify causality of the first or second degree respectively, it is impossible to predict with certainty the final form of the verb. Hence, each such verb is best learned as a separate vocabulary item.

4. The basic form of the verb may be intransitive or transitive (shown in the chart above by nE). If it is intransitive, however, it becomes transitive in the causal forms since (with but one exception) causals (both 1st and 2nd) are always transitive.

5. If the basic form of the verb is already transitive, then its 1st causal implies getting someone else to perform the action of the verb. In English this often requires a different verb altogether, as the examples show.

6. The 2nd causal of any verb (intransitive or transitive) suggests that a third party actually performs the action. This is illustrated in the examples above with karvAnA (to have something done or made ___) and paRhvAnA (to have someone taught or educated). In these instances, if the real doer of the action is expressed at all then he/she is shown with the postposition sE (cf. § 9-B-1-b), as,

| | |
|---|---|
| mãĨ nE apnE bhAI sE karvAyA | I got (it) done by (or, through) my brother (who, in turn, got somebody else actually to do it). |

7. Often there is little difference between the 1st and 2nd causals, the choice being more a matter of custom based on which form "sounds" better. Thus, it will be noted in the chart (2., above) that the 1st causal (although it exists) is not shown for mÃgnA, nor are the 2nd causals (though they too exist) shown for baiThnA, bOlnA and dEkhnA. Those which are omitted are simply not used as often as those that are shown.

## 18-H The indefinite word kabhI (sometime, ever, never)

| | |
|---|---|
| Ap kabhI usE miltE HãĨ? | Do you ever meet (or, see) him/her? |
| jI-HÃ, sAl mÊ Ek dO dafa | Yes sir/ma'am, once or twice a year. |
| tum kabhI vaHÃ jAOgE? | Are you ever going there? |
| jI-HÃ, kabhI jAŨgA | Yes sir/ma'am, I'm going sometime. |
| mãĨ nE kabhI aisA phal naHĨ dEkhA | I've never seen such fruit (before). |
| vO kabhI lAHaor mÊ raHE? | Did they ever live in Lahore? |
| jI-naHĨ, vO kabhI lAHaor mÊ na raHE | No, they never lived in Lahore. |
| Ap is sE paHlE yaHÃ kabhI AE/I HãĨ? | Have you ever come here before? |
| jI-naHĨ, is sE paHlE kabhI naHĨ AyA/AI | No sir/ma'am, I've never come here before. |

1. kabhI is an indefinite adverb meaning "ever," "sometime" and in the negative "never."

2. Remember the four indefinite words you have had so far:

| | | |
|---|---|---|
| kOI | someone | (§ 7-D) |
| kuch | something | (§ 12-H) |
| kaHĨ | somewhere | (§ 15-H) |
| kabhI | sometime | (§ 18-H) |

## 18-I Vocabulary for Lesson Eighteen

| | |
|---|---|
| (kE) AgE | ahead of, before, in front of; ahead, fast |
| baiyAn karnA (nE) | to describe (from baiyAn [m], description) |
| bAkI | remaining, left (over) |
| banAnA (nE) | to make |
| banvAnA (nE) | to have made |
| biThAnA (nE) | to seat, give a seat to, cause to sit |
| bulAnA (nE) | to call, summon; to invite |
| (acchA) caokIdAr (m) | (good) watchman, guard |
| chabbIs | twenty-six |
| chappan | fifty-six |
| chattIs | thirty-six |

206

| | |
|---|---|
| chEAlIs | forty-six |
| chEAnavE | ninety-six |
| chEAsaTh | sixty-six |
| chEAsI | eighty-six |
| chiHattar | seventy-six |
| (ŨcA) daraKt (m) | (tall) tree |
| dikhAnA (nE) | to show, demonstrate |
| istEmAl karnA (nE) | to use, make use of (from istEmAl [m], use) |
| (mOTA) jAnvar (m) | (fat) animal |
| kabhI | ever, sometime; (with naHĨ,) never |
| karAnA (nE) | to have (something) done |
| karvAnA (nE) | to have (something) done |
| khaRA/E/I | standing |
| (baRA) kURA (m) | (lots of) garbage, rubbish |
| lETnA | to lie down, recline |
| mãgvAnA (nE) | to order, ask for, send for |
| mOTA/E/I | fat, thick, coarse |
| (lambA) palãg (m) | (long) bed (of the webbed- or spring-type, western style) |
| paRhAnA (nE) | to teach; to cause to read |
| paRhvAnA (nE) | to have taught, to have educated |
| (nIlA) phATak (m) | (blue) gate |
| phẼknA (nE) | to throw, toss |
| (kE) pIchE | behind, after, in back of; following; slow |
| (kE) sAmnE | opposite, in front of; before (in position) |

## 18-J Conversational review

(to be done with the teacher -- do not translate)

1. Substitute each of the following words/phrases in the blank space of the sentence given below, making any inflectional changes required.

daftar
DAk-KAna
Ap kA ghar
maĩ
HaspitAl
jamAat
DAkTar sAHib
Ham
un kA darvAza
ustAd sAHib
nars
phATak

The teacher should pronounce each of these words with a different student and then the student should give the complete sentence.

caokIdAr __________ kE sAmnE khaRA Hai

2. Replace progressively--without looking at the answers given, but only hearing the clue from the teacher--the following words and phrases. The teacher should write the first (basic/starting) sentence on the blackboard and practice it briefly as is with the students. Then, he should give the first clue to the first student ("ustAd sAHib"), who should then reply with the new sentence substituting the new clue for whatever word or phrase is required in the original sentence. Moving on to the second clue and second student, he should proceed to change the first student's sentence. This should continue until the clues are used up and the drill is completed. If time allows, the drill can be used more than once, starting with a different student each time so that students are making different changes each time (not the same ones they did previously). The advantage in using the drill a second or third time is that speed can be increased so that there is no hesitation on the student's part in replying to the clue given by the teacher.

DAkTar sAHib AgE khaRE HãĨ

| | |
|---|---|
| T. ustAd sAHib | S. ustAd sAHib AgE khaRE HãĨ |
| T. mãĨ | S. mãĨ AgE khaRA/I HŨ |
| T. us kA dOst | S. us kA dOst AgE khaRA Hai |
| T. thA | S. us kA dOst AgE khaRA thA |
| T. pIchE | S. us kA dOst pIchE khaRA thA |
| T. us kI saHElI | S. us kI saHElI pIchE khaRI thI |
| T. Hai | S. us kI saHElI pIchE khaRI Hai |
| T. baiThnA | S. us kI saHElI pIchE baiThI Hai |
| T. DAkTar sAHib | S. DAkTar sAHib pIchE baiThE HãĨ |
| T. AgE | S. DAkTar sAHib AgE baiThE HãĨ |
| T. naHĨ | S. DAkTar sAHib AgE naHĨ baiThE |
| T. vO dO tAlib-ilm | S. vO dO tAlib-ilm AgE naHĨ baiThE |
| T. HãĨ | S. vO dO tAlib-ilm AgE baiThE HãĨ |
| T. un kI baHinẼ | S. un kI baHinẼ AgE baiThI HãĨ |
| T. khaRI | S. un kI baHinẼ AgE khaRI HãĨ |
| T. DAkTar sAHib | S. DAkTar sAHib AgE khaRE HãĨ |

3. The teacher should ask each student the question below, allowing a free response. Even if the student's watch is correct, pretend that it is "off," and solicit an answer with some number that the student knows. Another way of doing this drill is for the teacher to hold up fingers or to write a number on the blackboard to show the student the number he/she should use in the answer.

T. Ap kI ghaRI kitnE minaT AgE Hai?
S. mErI ghaRI (number) minaT AgE Hai

4. Repeat exercise 3 with the following pattern:

T. Ap kI ghaRI kitnE minaT pIchE Hai?
S. mErI ghaRI (number) minaT pIchE Hai

5. Change the verb in each of the following sentences to the present perfect tense. For example,

T. mãĨ ustAnI banI
S. mãĨ ustAnI banI HŨ

(a) us nE baHut safar kIA
(b) mãĨ nE ghaRIÃ ThIk kĨ
(c) us nE kitnE bartan tORE?
(d) unHÕ nE mujhE na batAyA
(e) naokar nE kURA kaHÃ DAlA?
(f) tU baHut DarI
(g) ustAd sAHib nE imtiHAn lIA
(h) bEcArE tAlib-ilmÕ nE imtiHAn dIA
(i) kyA tum nE HisAb na kIA?

(j) usE sardI lagI
(k) tujhE jAnA na paRA?
(l) Ap nE kyA sOcA?
(m) unHÕ nE kOSiS na kI
(n) Ham nE un kI madad kI
(o) pAnI dIvAr sE niklA
(p) kis nE cAE taiyAr kI?
(q) KAnsAmÃ nE cAE banAI
(r) Ap HI nE yi ghar banvAyA?
(s) mãĨ nE baiyAn na kIA
(t) naokar nE unHẼ gOl-kamrE mẼ biThAyA
(u) DAkTar sAHib nE mujhE phir bulAyA
(v) unHÕ nE HamẼ apnE jAnvar dikhAE.
(w) mãĨ nE garm pAnI istEmAl kIA
(x) tum nE kis sE ThIk karvAyA?
(y) mãĨ yaHÃ lETA
(z) mErE dOst/mErI saHElI nE rOTI mãgvAI
(aa) Ap nE kitnE laRkÕ kO paRhAyA?
(bb) Ap nE apnI laRkIÕ kO kis sE paRhvAyA?
(cc) mAlI nE lakRI kaHÃ phẼkI?

6. Answer these questions according to the patterns shown giving the times stated in ( ). Remember that the students have not yet learned number combinations with "7's, 8's, 9's" yet, so for those times that involve such higher numbers they will have to give the time in terms of minutes before the hour. In other words, 2:58 involves the number "58" which the students do not yet know; however, they can express the same time as "two minutes before three." For example,

T. ab kyA vakt Hai? (6:51)
S. sAt bajnE mẼ nao minaT raHtE/bAkI HãĨ

or,

T. kitnE bajE HãĨ (8:16)
S. ATh bajkar sOla minaT HUE HãĨ

(3:08) (9:22) (11:50) (12:18) (4:03)
(5:12) (7:43) (10:59) ( 1:57) (2:46)

## LESSON NINETEEN

### 19-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /ai/ and /aH/ (43/45/25)

   mErA bairA baHrA Hai (My waiter/bearer is hard-of-hearing/deaf.)

2. Contrasting /ao/ and /aH/ (55/45/25)

   us kA SaoHar SaHr gayA (Her husband went to the city.)

### 19-B Cardinal numbers (by the "sevens")

| | | | | | |
|---|---|---|---|---|---|
| 7 ۷ | 17 ۱۷ | 27 ۲۷ | 37 ۳۷ | 47 ۴۷ | 57 ۵۷ |
| sAt | satra | satAIs | sāĪtIs | sāĪtAlIs | satAvan |

| | | | | |
|---|---|---|---|---|
| 67 ۶۷ | 77 ۷۷ | 87 ۸۷ | 97 ۹۷ | 107 ۱۰۷ |
| sarsaTh | satattar | satAsI | satAnavE | Ek sao sAt |

1. Note the recurrence of the /sa/ theme throughout this series.
2. An alternate pronunciation for "67" is satAsaTh and for "77" is satHattar.

### 19-C Relative clauses

jO/jis/jin (who, whom, what, which, that)

| | |
|---|---|
| jO AdmI kal AyA vO kaon thA? | Who was the man who came yesterday? |
| vO mErA paROsI Hai | He is my neighbor. |
| jO aorat Ap nE dEkhI vO us kI bIvI thI | The woman whom you saw was his wife. |
| vO phal jO tum lAE HO baHut maHĪgA Hai | The fruit which you have brought is very expensive. |
| jO bAtĒ us nE kĪ, māĪ nE acchI tara na samjhĪ | I didn't understand very well the things that he/she said. |
| jO savAl us nE kIA (vO) baHut muSkil thA | The question which he/she asked (lit., made) was very difficult. |
| vO KAndAn jis kI māĪ madad kartA HŪ baHut GarIb Hai | The family which I am helping is very poor. |
| jis KAndAn kI māĪ madad kartA HŪ vO kAfI GarIb Hai | The family which I am helping is quite poor. |

| | |
|---|---|
| jis bAt kA Ap zikar kar raHE/I HãĨ, mujhE us kA kuch pata naHĨ | The thing that you are mentioning I don't know anything about at all. |
| jis tara DAkTar sAHib kaHtE HãĨ, usI tara karO | Do just what (or, as, in the same way that) the doctor says. |
| jis savAl kA mãĨ zikar kar raHA/I HŨ vO pÃcvÃ Hai | The question that I am talking about (lit., making mention of) is the fifth one. |
| jin tAlib-ilmÕ kO mãĨ nE dEkhA vO sab baRE thE | The students whom I saw were all big. |
| jin miHmAnÕ kA mãĨ zikar kar raHA/I HŨ vO parsÕ AẼgE | The guests whom I'm talking about are coming the day after tomorrow. |
| jin kamrÕ mẼ rOSanI kAfI naHĨ vaHÃ aor battIÃ lagAnI cAHIẼ | (You) should put (lit., attach, install) more lights in those rooms which don't have enough light. |
| jinHÕ nE mujh sE savAl kIA Hai mãĨ nE unHẼ javAb bhI dIA Hai | I have also answered those who have questioned me. |

1. jO (and its inflected forms) is used as a relative pronoun and adjective, as shown in the sentences above. Usually the relative (or jO) clause comes first, although occasionally the order of the clauses is reversed for the sake of emphasis. Thus, the first sentence could also be:

| | |
|---|---|
| vO AdmI kaon thA jO kal AyA? | Who was that man who came yesterday? |

Note also the two examples, above, with KAndAn (family).

2. The relative word often, but not always, comes first in its own clause. Thus, jO aorat Ap nE dEkhI; but, vO aorat jO Ap nE dEkhI is also correct. Likewise, jis bAt kA Ap nE zikar kIA could also be Ap nE jis bAt kA zikar kIA.

3. Relative and correlative clauses agree in number and gender with each other even though this agreement often cannot be shown through the relative words per se. For example, jO is both singular and plural, masculine and feminine. Whether the relative is jO or is inflected to jis, jin or jinHÕ depends entirely on its relationship within its own clause. Consider these two examples:

| | |
|---|---|
| jO phal tum lAE HO, vO baHut maHĨgA Hai | The fruit which you brought is very expensive. |
| jin kitAbÕ kA mãĨ zikar kar raHA thA (vO) baHut maHĨgI HãĨ | The books which I was talking about are very expensive. |

4. Sometimes the correlative word (vO) may be omitted, as shown by ( ) and also in some sentences where it is left out entirely. This is largely a matter of style.

jaHÃ (where)

| | |
|---|---|
| jaHÃ Ham raHtE HãĨ vaHÃ pakkI saRak naHĨ | There is no paved road where we live. |
| jaHÃ vO jAE tum bhI jAO | You go where he/she goes. |
| mErE baccE us skU[illegible] jAtE HãĨ jaHÃ mãĨ Kud jAtA thA | My children go to the same school where I myself used to go. |
| jaHÃ tak mujhE mAlUm Hai, un kE pAs naHĨ | As far as I know (lit., Up to where it is known to me), they don't have it/them. |
| jaHÃ raonak zIAda Hai, vaHÃ us kA dil lagtA Hai | He/She likes it where there is lots going on (lit., lots of excitement, activity, hustle and bustle). |

5. jaHÃ means "where" or "the place that", and as the example with jaHÃ tak mujhE mAlUm Hai shows, it may be a logical (or, mental) "where" as well as the usual local reference to a "place."

6. In these sentences, too, the relative clause usually comes first (cf. 1., above), although the order may be reversed (as in the example above with skUl. The principles mentioned above in 2., 3. and 4., also apply to jaHÃ as well as to other relatives introduced below.

jaisA/E/I (just as, just like)

| | |
|---|---|
| jaisA kalam Ap kE pAs Hai vaisA mujhE bhI cAHIE | I too need a pen just like the one you have. |
| jaisI kitAb Ap kO cAHIE vaisI Ap kE lIE mãgvAŨgA | I'll order whatever kind of book you need (lit., I will order a book for you just like you need). |
| jaisE Ap nE kaHA vaisE mãĨ nE kIA | I did just as you said. |
| jaisE vO gaE Ham naHĨ jAẼgE/I | We're not going the same way (i.e., just as they went. |
| mãĨ yaHÃ aisE baiThA/I HŨ | I'm just sitting here killing time (lit., such/like this). |

7. When used adjectivally, jaisA/E/I agrees with its noun. So, jaisA kalam (the sort of pen), jaisI kitAb (the sort of book).

8. When used adverbially, the form is inflected to jaisE and does not agree with anything. In this sense it means "just as," or "in the way/manner that".

9. The correlative aisE (like this), inflected, may be used idiomatically in the sense of "by the way," "incidentally," that is, with no particular purpose in mind. So,

| | |
|---|---|
| mãĨ aisE baiThA/I HŨ | I'm just killing time (i.e., sitting idly). |
| mãĨ tO aisE gayA/gaI | I just went by the way (or, by chance). |

Sometimes HI is added to the aisE and pronounced quickly, as if aisE + HI = aisEI.

### jitnA/E/I (as much as, as many as, as _____ as)

| | |
|---|---|
| jitnI lakRI Ap kO cAHIE<br>mãĩ lAŨgA | I'll bring as much wood as you need. |
| jitnE savAl HO utnÕ kA javAb dO | Answer just as many questions as there are. |
| HamArE kamrE mẼ itnI khiRkIÃ<br>naHĨ jitnI un kE kamrE mẼ Hãĩ | There aren't as many windows in our room as there are in their room. |
| jitnA gOSt Hai utnA pakAO | Cook as much meat as there is. |
| mãĩ kOSiS karŨgA ki phal jitnA<br>sastA milE lAŨ | I'll try to bring the fruit as cheap as I can (get it). |
| jitnI rOSanI yaHÃ HOnI cAHIE<br>utnI naHĨ | There is not as much light here as there should be. |
| anDE itnE saKt naHĨ jitnE<br>HOnA cAHIE | The eggs aren't as hard as they should be. |

10. jitnA/E/I is used with its correlatives itnA/E/I (this much) and utnA/E/I (that much) in accordance with the principles noted above for all relatives and correlatives (cf. 6., p. 195).

### jab (when)

| | |
|---|---|
| jab HamArA paROsI AyA Ham<br>khAnA khA raHE thE | When our neighbor came we were eating. |
| KAnsAmÃ, jab tum bAzAr jAOgE<br>tO machlI zarUr lAnA | Cook, when you go to the market be sure to bring (some) fish. |
| jab us nE mujhE likhA mãĩ nE<br>Ek dam javAb dIA | When he/she wrote me I answered right away (lit., in one breath = immediately). |
| jab mãĩ apnA kAm Kat(a)m karŨ<br>tab jAŨgA/I | When I finish my work, then I'm going. |
| jab tak HamArA miHmAn yaHÃ<br>Hai Ham naHĨ jAẼgE | As long as (lit., Up to when) our guest is (= stays) here, we aren't going. |
| jab tak Ap kA bAp bImAr Hai<br>vO yi davA(I) khAE | As long as your father is sick he should take this medicine. |
| jab tak Ap na bulAẼ, vO<br>naHĨ AEgA | Until you call (him), he won't come. |

| | |
|---|---|
| jab tak Ham urdU na sIkhẼ<br>HamArA dil yaHÃ naHĪ lagEgA | Until we learn Urdu we won't feel at home (i.e., like it) here. |

11. The correlatives of jab (when) are both tO (then) and tab (then, at *that* time). Frequently, however, they are left out entirely.

12. When jab is used with tak (= up to when) it may have one of two meanings:

(a) With the negative *na* and (usually, but not always) the subjunctive it means "until." (Note that the "un-" in the English word "until" is also a negative.)

(b) With other forms of the verb besides the subjunctive (that is, the indicative), whether positive (the usual) or negative (occasionally, and with naHĪ), it means "as long as."

13. Although there are a few other "relative" words in Urdu, the above are the most common; others will be introduced when needed. An interesting pattern of formation may be seen by putting the words in a chart, as follows:

| Question word | Relative word | Correlative | |
|---|---|---|---|
| | | nearer | farther |
| /k/ | /j/ | /y/i/a/ | /v/u/t/ |
| kyA<br>kaon | jO | (yi) | vO |
| kis | jis | (is) | us |
| kin | jin | (in) | un |
| kaHÃ | jaHÃ | (yaHÃ) | vaHÃ |
| kaisA/E/I | jaisA/E/I | aisA/E/I | vaisA/E/I |
| kitnA/E/I | jitnA/E/I | itnA/E/I | utnA/E/I |
| kab | jab | (ab) | tab / tO |

The more remote ("farther") correlatives listed in the final column are are more common in such sentences as are given in this section than are those listed under "nearer" (with the exception of aisA/E/I and itnA/E/I).

14. Naturally, some question words (which we have already learned) that are compounded with kis form their relatives and correlatives in the same way as noted above in 13. For example,

| Question word | Relative word | Correlative | |
|---|---|---|---|
| | | nearer | farther |
| /k/ | /j/ | /i/ | /u/ |
| kis vakt | jis vakt | (is vakt) | us vakt |
| kis tara | jis tara | is tara | us tara |
| kis jaga | jis jaga | (is jaga) | us jaga |

Thus,

| | |
|---|---|
| jis vakt vO AE mãĪ Ap kO<br>Kabar dŨgA/I | When(ever) he/she comes I'll tell you (lit., give you the news). |

| | |
|---|---|
| jis tara ustAd sAHib bOlẼ<br>Ap bhI bOlIE | You please say (it) just as the teacher does (that is, speak as he does). |
| jis jaga mãĨ nE usE dEkhA<br>vO ab mujhE yAd naHĨ | I don't remember now where I saw him/her/it. |

It should be noticed that in these last three sentences the correlatives, though understood, are hardly needed; hence, they are omitted.

## 19-D The formation of the past perfect tense

INTRANSITIVE VERBS

bannA (to be made, become)

| | | Singular | | | | |
|---|---|---|---|---|---|---|
| Person | Subject | Root | | Perfective | Tense | Meaning |
| 1st | (mãĨ) | ban | + | A/I | thA/I | I had been made, had become |
| 2nd | (tU) | | | | | You had been made, had become |
| 3rd | (vO) | | | | | He/She/It had been made, had become |

| | | Plural | | | | |
|---|---|---|---|---|---|---|
| Person | Subject | Root | | Perfective | Tense | Meaning |
| 1st | (Ham) | ban | + | E/I | thE/Ĩ | We had been made, had become |
| 2nd | (tum) | | | | | You had been made, had become |
| | (Ap) | | | | | You had been made, had become |
| 3rd | (vO) | | | | | They had been made, had become |

lAnA (to bring)

| | | Singular | | | | |
|---|---|---|---|---|---|---|
| Person | Subject | Root | | Perfective | Tense | Meaning |
| 1st | (mãĨ) | lA | + | yA/_I | thA/I | I had brought |
| 2nd | (tU) | | | | | You had brought |
| 3rd | (vO) | | | | | He/She/It had brought |

| | Plural | | | | |
|---|---|---|---|---|---|
| Person | Subject | Root | Perfective | Tense | Meaning |
| 1st | (Ham) | lA | + E/I | thE/Ĩ | We had brought |
| 2nd | (tum) | | | | You had brought |
| | (Ap) | | | | You had brought |
| 3rd | (vO) | | | | They had brought |

T-R-A-N-S-I-T-I-V-E V-E-R-B-S

dEkhnA (to see)

| | Singular & Plural | | | | | |
|---|---|---|---|---|---|---|
| Person | Subject | Trans. | Root | Perfective | Tense | Meaning |
| 1st | (mãĩ) | nE | dEkh | + A/E/I | thA/<br>thE/<br>thI/<br>thĨ | I had seen |
| 2nd | (tU) | | | | | You had seen |
| 3rd | (us) | | | | | He/She had seen |
| 1st | (Ham) | | | | | We had seen |
| 2nd | (tum) | | | | | You had seen |
| | (Ap) | | | | | You had seen |
| 3rd | (unHÕ) | | | | | They had seen |

dikhAnA (to show, cause to see)

| | Singular & Plural | | | | | |
|---|---|---|---|---|---|---|
| Person | Subject | Trans. | Root | Perfective | Tense | Meaning |
| 1st | (mãĩ) | nE | dikhA | + yA/_E/_I | thA/<br>thE/<br>thI/<br>thĨ | I had shown |
| 2nd | (tU) | | | | | You had shown |
| 3rd | (us) | | | | | He/She had shown |
| 1st | (Ham) | | | | | We had shown |
| 2nd | (tum) | | | | | You had shown |
| | (Ap) | | | | | You had shown |
| 3rd | (unHÕ) | | | | | They had shown |

1. When the past auxiliary forms of the verb HOnA are used with the perfective participle of an Urdu verb (cf. § 14-C and § 18-D) the past perfect tense is formed. The feminine plural of the perfective participle does not have nasalization, but this is picked up (when required) by the auxiliary at the end.

2. If the main verb is intransitive then the participle and the auxiliary verb agree with their subject. If the main verb is transitive (requiring nE) there is no agreement with the subject but only with the object, whether expressed or not, as detailed in § 14-C-8.

3. The past perfect tense indicates a past action or state/condition which was relevant to another past action or state/condition. In other words, it denotes one past action or state as more remote than but in some way still relevant to a later past action or state.

### 19-E Statements, questions and negatives in the past perfect tense

| | |
|---|---|
| Ham nE kitAbĔ KarIdĬ thĬ | We had bought books. |
| mãĬ nE usE dEkhA thA | I had seen him/her/it. |
| Ap nE kis kI madad kI thI? | Who had you helped? |
| jO gOSt tum nE kal pakAyA thA vO baHut HI narm thA | The meat which you cooked (lit., had cooked) yesterday was very tender. |
| ustAd sAHib nE kyA bAt baiyAn kI thI? | What had the teacher described (or, explained)? |
| jitnE lOg kal kI mITĬg mĔ AE mãĬ nE paHlE na dEkhE thE | I had never seen as many people before this as came to yesterday's meeting. |
| tum nE sAmnE kI battI bhI lagAI thI? | Did you (lit., Had you) put on the light in front, too? |
| KAnsAmĂ nE dEsI khAnA pakAyA thA | The cook had made (lit., cooked) local/indigenous food. |
| kyA kisI nE pasand na kIA thA? | Did anyone not like (it) (lit., Had anyone not liked it)? |
| jI-naHĬ, sab lOgŎ nE dEsI khAnA baHut pasand kIA thA | No sir/ma'am, everybody liked the local food very much. |
| Ap pĂc bajE tak vApas AE thE? | Had you come back by 5:00 o'clock? |
| mãĬ nE kaHA tO thA, lEkin mAlUm HOtA Hai ki us nE na sunA | I did tell (lit., had told) him/her, but it appears that he/she didn't hear. |
| un kE miHmAn barAm(a)dE mĔ baiThE thE | Their guests were sitting (lit., had sat) on the verandah. |
| naokar nE unHĔ biThAyA thA | The servant had seated them. |
| kyA dhObI nE sAbun istEmAl na kIA thA? | Hadn't the laundryman used soap? |
| tum nE kapRE tEz garm pAnI mĔ dhOE thE? | Did you wash (lit., Had you washed) the clothes in very hot water? |

| | |
|---|---|
| urdU sIkhnE sE paHlE mãĨ nE tIn aor zabAnẼ sIkhI thĨ | I (had) learned three other languages before learning Urdu. |
| Ap nE kaonsI zabAn sab sE paHlE sIkhI thI? | Which language did you learn (lit., had you learned) first of all? |
| jab vO bImAr HUA thA tO mãĨ usE milA thA | I met (or, saw) him when he was (lit., had become) sick. |
| HamArE paHũcnE sE paHlE unHÕ nE intizAm kIA thA | They had made the arrangement before we got there. |
| ummEd Hai ki tumHArE KAndAn kO intizAm pasand AyA thA | I hope (lit., Hope is) that your family liked the arrangement. |
| jab tak mãĨ nE aKbAr na paRhA thA mujhE Kabar na thI | I didn't know (lit., There was no news to me) about it until I (had) read it in the newspaper. |

1. The word pasand (liking, liked) is commonly used with HOnA (to be) or AnA (to come) in an impersonal construction with kO, the thing which is "liked" becoming the subject of the verb and the person "liking" it being followed by kO (or its alternate). For example,

| | |
|---|---|
| yi rãg mErI bIvI kO pasand na AyA thA | My wife didn't like this color (lit., This color had not come liked to my wife). |
| kyA vO Ap kO pasand Hai? | Do you like it (lit., Is it liked to you)? |
| jI-naHĨ, mujhE bhI yi pasand naHĨ | No sir/ma'am, I don't like it either. |

2. In the senses just given pasand is used intransitively. However, it may, as so often happens in Urdu, combine with karnA to form a regular transitive verb; so,

| | |
|---|---|
| mãĨ us rãg kO pasand naHĨ kartA/I | I don't like (or, care for) that color. |
| kyA Ap usE pasand kartE/I HãĨ? | Do you like it? |

3. The phrase ummEd Hai (There is hope) is used impersonally in the sense of "I/We hope . . . " (cf. § 17-D-18).

4. Frequently Urdu speakers will use the past perfect tense where an English speaker would expect a simple past tense. For example, the first sentences of § 19-C might also be:

| | |
|---|---|
| jO AdmI kal AyA thA vO kaon thA? | Who was the man who came (lit., had come) yesterday? |
| jO aorat Ap nE dEkhI thI, vO us kI bIvI thI | The woman whom you saw (lit., had seen) was his wife. |

This may also be seen from the English translations found in § 19-E.

5. Both naHĨ and na are possible with this tense, but na is much more common.

## 19-F Vocabulary for Lesson Nineteen

| | |
|---|---|
| dEsI | local, indigenous; of or belonging to the country |
| Ek dam | at once, immediately, right away |
| intizAm karnA (nE) | to arrange, make arrangements for (something); (intizAm [m], arrangement, setup) |
| jab | when |
| jab tak . . . (na) | as long as; (until) |
| jaHÃ | where; jaHÃ tak = as far as |
| jaisA/E/I | just as, just like, such as |
| (mErA) javAb (m) | (my) answer, reply; javAb dEnA, to answer, reply; (also,) "to fire, sack, let go" from a job |
| jitnA/E/I | as much as, as many as, as _____ as |
| jO/jis/jin | (relative of vO): who, whom, what, which, that |
| (acchI) Kabar (f) | (good) news, information; Kabar dEnA, to inform, report |
| lagAnA (nE) | to apply, attach, stick to, install (something) |
| (HamArA/I) miHmAn (m/f) | (our) guest, visitor |
| (lambI) mITĨg (f) | (long) meeting |
| narm | soft, tender; gentle |
| pakAnA (nE) | to cook (something) |
| (HamArA) paROsI (m) | (our) neighbor |
| pasand AnA / HOnA | to be liked (by) |
| pasand karnA (nE) | to like (something) |
| (baRI) raonak (f) | (lots of) activity, excitement, goings-on, hustle and bustle |
| (baRI) rOSanI (f) | (lots of) light (opp. of darkness) |
| (acchA) sAbun (m) | (good) soap |
| saĨtAlIs | forty-seven |
| saĨtIs | thirty-seven |
| saKt | hard, tough; stern, harsh |
| sarsaTh | sixty-seven |
| satAIs | twenty-seven |

| | |
|---|---|
| satAnavE | ninety-seven |
| satAsI | eighty-seven |
| satattar | seventy-seven |
| satAvan | fifty-seven |
| (chOTA) savAl (m) | (short = simple) question; savAl karnA, to ask a question |
| tab | then, at that time |
| (baRI) ummEd (f) | (great) hope |
| vApas | back; returning; vApas AnA, to come back, return |
| (un kI) zabAn (f) | (their) language; tongue |
| zikar karnA (nE) | to mention, talk about (something); (from zikar [m], mention) |

## 19-G Conversational review

(to be done with the teacher -- do not translate)

1. Substitute each of the following words in the sentence given below, inflecting the verb as needed:

AlU - anDE - cInI - dUdh - gAjar - gOSt - kAr - kitAbẼ - machlIĀ - mAlTE - phal - pIAz - sabzIĀ - sEb - tAlE - tasvIrẼ

jO ________ mãĩ nE dEkhA/E/I thA/E/I/Ĩ (vO) baHut maHĩgA/E/I thA/E/I/Ĩ

2. Substitute each of the following words in the sentence given below, choosing the proper inflected form:

AdmIÕ - DAkTar - DAkvAlA - dhObI - dukAndArÕ - KAnsAmĀ - kisAn - laRkÕ - mAlI - naokarÕ - padrI - ustAd

jis/jin ________ nE Ap sE zikar kIA thA, vO HamArA/E paROsI Hai/Hãĩ

3. Substitute each of the following verbs in the sentence given below, selecting the proper inflection. Use the same verb in both parts of the sentence.

bhEjnA - biThAnA - bulAnA - DAlnA - dhOnA - kAm karnA - karvAnA - khElnA - paRhAnA - paRhnA - phẼknA - safar karnA - sair karnA - utarnA

jaHĀ Ap ______tE/I Hãĩ, vaHĀ mãĩ bhI ______tA/I HŨ

4. Substitute each of the following phrases in the sentence given below, inflecting them where needed.

DAkTar sAHib - HamArI laRkIĀ - mErI baHin - mErA bAp - mErA bhAI - mErI mĀ - mErE riStEdAr - ustAd sAHib - vO AdmI - vO laRkE

jaisA ______ nE kaHA thA vaisA mãĩ nE kIA

5. Substitute each of the following words in the sentence given below, choosing the proper inflected form.

bartan - cAE - cInI - davA(I) - dUdh - gOSt - kapRA - kitAb - lakRI - machlI - pinsal - zamIn - paisa - rupaE

jitnA/E/I _______ HamArE pAs Hai/HãĨ itnA/E/I--utnA/E/I kAfI nahĨ

6. Substitute each of the words given in exercise 2., above, in the following sentence, making whatever inflections are necessary.

jab mãĨ nE __________ (kO) dEkhA/E thA/E (tO) mãĨ nE Ek dam usE/unHẼ bulAyA

7. Substitute each of the following phrases in the sentence given below, inflecting them as needed.

vApas AnA - usE banAnA - kisI kO bhEjnA - HisAb dEnA - kapRE dhOnA - mujhE dikhAnA - kAm karnA - apnA kAm Kat(a)m karnA - usE paRhAnA - farS sAf karnA - khAnA taiyAr karnA - isE ThIk karnA - intizAm karnA

jab tak tum _______ na _______ mãĨ tumHẼ rupaya nahĨ dŨgA/I

Repeat these sentences with vO--usE and vO--unHẼ instead of the tum--tumHẼ which is shown.

8. Look at Lesson 18, exercise 5, pp. 191 and 192. Change all of the sentences given to the past perfect tense. For example,

T. mãĨ ustAnI banI
S. mãĨ ustAnI banI thI

## LESSON TWENTY

### 20-A Pronunciation drill (to be done only with the teacher)

1. Segmentation problem

sAHib AgE HãĨ (The gentleman is on ahead.)
sAHib A gaE HãĨ (The gentleman has arrived.)

2. Urdu versus English /l/ (30) - Note the differences between:

| | | | |
|---|---|---|---|
| mAlI (gardener) | & | "Molly" | (a girl's name) |
| billI (cat) | & | "Billy" | (a boy's name) |

### 20-B Cardinal numbers (by the "eights")

| | | | | | |
|---|---|---|---|---|---|
| 8 ۸ | 18 ۱۸ | 28 ۲۸ | 38 ۳۸ | 48 ۴۸ | 58 ۵۸ |
| ATh | aThAra | aThAIs | aRtIs | aRtAlIs | aThAvan |
| 68 ۶۸ | 78 ۷۸ | 88 ۸۸ | 98 ۹۸ | 108 ۱۰۸ | |
| aRsaTh | aTHattar | aThAsI | aThAnavE | Ek sao ATh | |

1. The sound /AT/ or /aT/--cf. the English "eight"--runs throughout this series except for the three instances with /aR/.

### 20-C Tag endings with nA

| | |
|---|---|
| tumHÊ Aj tO SaHr jAnA Hai, nA? | You have to go to the city today, don't you? |
| un kE riStEdAr kal AE thE, nA? | Their relatives came yesterday, didn't they? |
| tasvIr Ap kI bIvI kO pasand AI thI, nA? | Your wife liked the picture, didn't she? |
| HamÊ jaldI karnA cAHIE, nA? | We should hurry up, shouldn't we? |
| us laRkE nE tujhE mArA, nA? | That boy hit you, didn't he? |
| gARI dEr sE AEgI, nA? | The train will come late, won't it? |
| vO kal SAm vApas AE, nA? | They came back last night, didn't they? |
| yi us kA kalam Hai, nA? | This is his/her pen, isn't it? |
| naokar nE daraKt kATA, nA? | The servant cut the tree, didn't he? |
| Ap nE marI mÊ chuTTI kATI, nA? | You spent your holiday in Murree, didn't you? |

1. One kind of attached question is made in Urdu by putting nA--often misunderstood as na--as a tag ending after a positive statement. Such a construction may be called a "presuming question" since it turns the statement into a question which presumes agreement or a "yes" answer. The statement may be in any tense or mood that is logically called for.

2. The verb kATnA has a variety of meanings, depending on the context. For example, "to cut" and "to spend (time)", as here; also, "to bite" (cf. § 9-A-1).

### 20-D Totality and indefiniteness shown by -Õ

| | |
|---|---|
| Ap nE dOnÕ miHmAnÕ kE lIE intizAm kIA Hai? | Have you made arrangements for both guests? |
| HamArI tInÕ bETIÃ bImAr HãĨ | All three of our daughters are sick. |
| usE pÃcÕ kitAbẼ cAHIẼ | He/She needs all five books. |
| sãĨkRÕ lOg AE thE | Hundreds of people came (lit., had come). |
| unHÕ nE apnE ghar par HazArÕ rupaE Karc kIE | They spent thousands of rupees on their house. |

1. When -Õ is added to cardinal numbers up to das (ten) it expresses totality: dOnÕ (with an -n- infixed for euphony) = all two = both; tInÕ = all three; pÃcÕ = all five; etc.

2. By adding -Õ to higher round numbers, such as sãĨkRa (instead of sao for "hundred") and HazAr (thousand), indefiniteness is shown without specifying the exact amount. Hence, "hundreds," "thousands."

3. sãĨkRa, besides being used in the indefinite sense as here, is commonly used in quoting prices of items or goods sold by the hundred. So,

| | |
|---|---|
| yi cAlIs rupaE sãĨkRa HãĨ | These are forty rupees per hundred. |

4. -Õ is sometimes even added to a word like sab (all) to emphasize both totality and indefiniteness (but see § 13-F-2). For example,

| | |
|---|---|
| us nE sabÕ sE kaHA . . . | He/She said to every single one of them . . . |

5. Time words are also sometimes inflected with -Õ to show indefiniteness. For example, dinÕ (days), HaftÕ (weeks), maHInÕ (months), sAlÕ (years), ghãTÕ (hours). So,

| | |
|---|---|
| vO HaftÕ tak bImAr raHI | She was (lit., stayed, remained) sick for weeks. |

### 20-E "Ability" shown by saknA (can, to be able)

| | |
|---|---|
| vO itnA bImAr Hai ki khA naHĨ saktA | He's so sick he can't (i.e., isn't able to) eat. |
| mãĨ kal unHẼ dikhA sakŨgA/I | I can (or, will be able to) show them tomorrow. |

| | |
|---|---|
| Ap urdU bhI likh saktE/I HãĨ? | Can you also write (in) Urdu (as well as some other language)? |
| Ap urdU likh bhI saktE/I HãĨ? | Can you also write (in) Urdu (as well as speak it)? |
| jI-HÃ, likh saktA/I HŨ | Yes sir/ma'am, I can (lit., I can write). |
| jis vakt Ham paHlE AE thE, urdU bilkul naHĨ samajh saktE thE | When we first came we couldn't understand Urdu at all. |
| tum isE kAT saktE HO? | Can you cut this? |
| mujhE afsOs Hai ki Aj mãĨ na A sakA/I | I'm sorry (lit., There is sorrow to me) that I couldn't come today. |
| SAid kal A sakŨ | Maybe I'll be able to come tomorrow. |
| agar tum paRh sakO, tO miHarbAnI sE mujhE paRhkE sunAO | If you can read (it), please tell me what it says (lit., having read it, cause me to hear it). |
| agar Ap pÃc bajE tak jA sakẼ tO Ham Ap kE lIE ThaHrẼgE | If you can go by five o'clock, we'll wait for you. |

1. By using the root only of any verb plus appropriate forms of saknA (can, to be able) one can show the ability to do or be something. This construction is called by some grammarians the "potential compound."

2. The root itself remains unchanged while saknA is conjugated according to the patterns learned for all verbs. saknA may occur in any tense or mood except, of course, the imperative--since you cannot logically command a person to be able to do a thing! If the verb is a compound--for example taiyAr karnA (to prepare) or ThIk karnA (to fix)--both the non-verbal element and the root of the verb remain unchanged. Inflection occurs only in saknA. So,

| | |
|---|---|
| Ap HaftE kE din tak isE taiyAr kar saktE HãĨ? | Can you get this ready by Saturday? |
| mujhE afsOs Hai ki vO usE ThIk na kar sakA/I | I'm sorry that he/she couldn't fix it. |

3. saknA is intransitive, that is, it never takes nE even though the main verb used with it (in root form) is transitive. Thus,

| | |
|---|---|
| mãĨ na jA sakA/I | I couldn't go. |
| mãĨ na likh sakA/I | I couldn't write. |

4. saknA is never used alone but only with the root of another verb. So, even though in English one can say, "I can" (or, "I can't"), in Urdu one must specify what one can or cannot do. For example,

| | |
|---|---|
| Ap ThaHr saktE HãĨ? | Can you wait? |
| jI-HÃ, mãĨ ThaHr saktA HŨ | Yes sir/ma'am, I can (wait). |

In other words, one would never say: mãĨ saktA/I HŨ.

5. While ThaHrnA most commonly means "to wait," it may also be used in the sense of:

(a) to be patient. So,

| | |
|---|---|
| ThaHrO -- jaldI kyA Hai? | Hold on (lit., Wait)! What's the hurry? |

(b) to be settled, decided or fixed/determined. So,

| | |
|---|---|
| yi bAt ThaHrI ki mãĩ yaHÃ raHŨ | It was decided that I should stay here. |

## 20-F "Completion" shown by cuknA (to finish, have already done _____)

| | |
|---|---|
| DAkvAlA A cukA Hai? | Has the mailman come? |
| jI-HÃ, A cukA Hai | Yes sir/ma'am, he's already come. |
| dhObI, kyA tum kapRE dhO cukE HO? | Washerman, have you finished washing the clothes? |
| jI-HÃ, kAm Kat(a)m kar cukA HŨ | Yes sir/ma'am, I've already finished the work. |
| Ap kuch khAẼgE/I? | Will you have something to eat? |
| miHarbAnI, mãĩ khAnA khA cukA/I HŨ | Thank you (but) I've already eaten. |
| tAlib-ilmÕ kI chuTTI Kat(a)m HO cukI Hai? | Has the students' holiday gotten finished? |
| jI-naHĨ, aglE itvAr tak Kat(a)m HO cukEgI | No sir/ma'am, it'll be finished by next Sunday. |
| Ap unnIsvẼ sabak kO paRh cukE Hãĩ? | Have you already read the nineteenth lesson? |
| jab mãĩ nE usE dEkhA tO vO bImAr HO cukA thA | When I saw him, he had already gotten sick. |
| jab tak tum apnA kAm Kat(a)m na kar cukO tab tak jA naHĨ sakOgE | Until you finish your work you simply can't go. |

1. The root only of any verb plus the proper forms of cuknA (to finish, have already done _____) results in a kind of "completive compound."

2. Just as with saknA, the root itself remains unchanged while cuknA is conjugated as required in any tense or mood. Since the idea of the verb is basically to have "already done (something)," it most frequently occurs in past or perfect tenses. In compound verbs both the non-verbal member and the root remain unchanged. Hence,

| | |
|---|---|
| jab tum apnA kAm Kat(a)m kar cukO, tO mujhE batAnA | When you have finished your work, tell me (= let me know). |

3. cuknA is also intransitive--i.e., doesn't take nE--no matter what verb it is used with. Thus,

| | |
|---|---|
| Ham baiTh cukE Hãĩ | We're already seated. |
| mãĩ dEkh cukA/I HŨ | I've already seen (it). |

4. Moreover, cuknA is never used alone but only with the root of another verb, whether transitive or intransitive. So, one could say:

| | |
|---|---|
| DAkvAlA DAk lA cukA Hai? | Has the mailman already brought the mail? |
| jI-HÃ, lA cukA Hai | Yes sir/ma'am, he has (already brought it ). |
| HO cukA Hai | It (whatever has been referred to) is done. |

## 20-G Intensive verbs (root of one verb + certain other "intensifying" verbs)

With jAnA

| | |
|---|---|
| jaldI karO -- gARI A gaI | Hurry up! The train is here (lit., came/arrived). |
| yaHÃ baiTh jAO | Sit down here! |
| tumHArA kAm HO gayA Hai? | Is your work finished? |
| us kI bIvI acAnak bImAr HO gaI | His wife got sick suddenly. |
| gOSt SAid kal tak KarAb HO jAE | Perhaps the meat will spoil by tomorrow. |
| kyA vO apnI kAr mẼ lE jAẼgE? | Will they take (it/us, etc.) in their car? |
| Ham apnA saodA ghar lE jA raHE Hãĩ | We are taking our supplies (or, groceries) home. |
| Aj mErI kitAb ghar mẼ raH gaI | My book got left at home today. |
| jab tak vO A na jAẼ mãĩ yaHÃ raHŨgA/I | I'll stay here until they come. |

1. Some verbs in Urdu which in themselves have meaning--as jAnA (to go), dEnA (to give), lEnA (to take), DAlnA (to put, pour, place), paRnA (to fall) and uThnA (to arise, get up)--are also used after the root of another verb to "intensify" that verb, that is, to give it added force. In such cases the root verb provides the basic meaning of the compound. While the root remains unchanged, the intensifying verb (e.g., jAnA) is conjugated according to the tense or mood required.

2. jAnA (to go) is probably the most common intensifying verb in Urdu. Even though the intensification involved is not always translatable, it does give added force to the root verb.

3. jAnA and the other intensifying verbs noted in 1., above are not however added indiscriminately to any verb. Some root verbs "prefer" one or another of the intensifying verbs but not all. One therefore has to learn which verbs one can use with jAnA, which verbs with dEnA, etc.

4. There are hundreds of such combinations possible and only a sample of each of these intensifying verbs is given in this section. There are also a few other intensifying verbs besides the six noted in 1., above, but these six are by far the most common.

5. Whenever either verb of an intensive compound is intransitive the entire compound is considered intransitive and does not take nE.

6. These verbs are not commonly used in the negative except to remove doubt or fear or in "jab tak . . . na" constructions. Moreover, although they may occur in other tenses they are most usually used in commands or in past tenses formed from the perfective participle.

With dEnA

| | |
|---|---|
| us nE rupaya dE dIA | He/She paid (lit., gave) the money. |
| kyA tU nE Kabar dE dI? | Did you report it (lit., give the news)? |
| mujhE dE dO | Give it to me. |
| vO kal mujhE dE dEgA | He'll give it to me tomorrow. |
| isE phẼk dO | Throw this away. |
| mãĨ nE usE phẼk dIA | I threw it away. |

7. dEnA (to give) as an intensifying verb suggests something done to, for or in the interest of someone else.

With lEnA

| | |
|---|---|
| Ham nE khAnA khA lIA | We have eaten dinner (lit., the/some food). |
| aor khA lO | Eat some more! |
| tAlib-ilmÕ nE apnI kitAbẼ us dukAn sE lE lĨ | The students got (or, took/bought) their books from that shop. |
| jitnA Ap kO cAHIE utnA lE lIjIE | Take just as much as you need. |
| mãĨ nE bIsvÃ sabak paRh lIA Hai | I've read the twentieth lesson. |
| jab tak tum ciTThI na paRh lO naHĨ samjhOgE | You won't understand until you read the letter. |

8. In contrast to dEnA, lEnA (to take) as an intensifying verb suggests something done to, for or in the interest of the doer himself/herself.

With DAlnA

| | |
|---|---|
| mAlI, is daraKt kO kAT DAlO | Gardener, cut down this tree. |

| | |
|---|---|
| acchA janAb, mãĬ usE kAT DAlŬgA | All right, sir, I'll cut it down. |
| kis nE sAmp kO mAr DAlA? | Who killed the snake? |
| naokar nE sAmp kO mAr DAlA | The servant killed the snake. |

9. DAlnA (to put, pour, place) adds the idea of vehemence or completeness to whatever verb it is used with.

With paRnA

| | |
|---|---|
| laRkIĂ rAstE mĔ gir paRĬ | The girls fell down on the way. |
| KabardAr -- tum gir paROgE! | Be careful -- You'll fall! |
| chOTA bacca rO paRA | The little child burst out crying. |
| us kI mĂ bhI rO paRI | His mother also burst into tears. |

10. paRnA (to fall) as an intensifying verb conveys the idea of suddenness or unexpectedness.

With uThnA

| | |
|---|---|
| us kI saHElI bOl uThI | Her friend spoke up. |
| us kA dOst bOl uThA | His friend spoke up. |

11. uThnA (to arise, get up) also suggests suddenness of action and is commonly used with verbs of speaking, calling, crying out and the like.

12. In summary, the intensive verbs (or compounds) introduced in this lesson may be compared with their basic verbs as follows:

| Basic verb | | Intensive Verb | | |
|---|---|---|---|---|
| AnA | - to come | A | jAnA | - to arrive, come |
| baiThnA | - to sit | baiTh | | - to sit down |
| HOnA | - to be | HO | | - to become, get _____ |
| lEnA | - to take | lE | | - to take away, transport |
| raHnA | - to stay, remain | raH | | - to get left (behind) |
| dEnA | - to give | dE | dEnA | - to give away |
| phĔknA | - to throw | phĔk | | - to throw away |
| khAnA | - to eat | khA | lEnA | - to eat up, finish eating |
| lEnA | - to take | lE | | - to take for (or help) oneself |
| paRhnA | - to read, study | paRh | | - to read/study for one's self, finish reading |
| kATnA | - to cut, bite | kAT | DAlnA | - to cut down |
| mArnA | - to hit, beat | mAr | | - to kill |

| Basic verb | | Intensive Verb | | |
|---|---|---|---|---|
| girnA | - to fall | gir | paRnA | - to fall down |
| rOnA | - to cry | rO | | - to burst out crying |
| bOlnA | - to speak | bOl | uThnA | - to speak up (or, out) |

### 20-H The postpositions (kE) bArE mẼ (about, concerning, regarding), (kE) bIc mẼ (in the middle/midst of) and (kE) sabab sE (because of, on account of)

#### (kE) bArE mẼ (about, concerning, regarding)

| | |
|---|---|
| Ap kI bIvI nE is kE bArE mẼ kyA kaHA? | What did your wife say about this? |
| Ap Kud is kE bArE mẼ kyA sOctE Hãĩ? | What do you yourself think about it? |
| bIsvẼ sabak mẼ us lafz kE bArE mẼ kOI zikar naHĨ | There is no mention of (i.e., nothing said about) that word in the twentieth lesson. |

1. (kE) bArE mẼ is used in the varied senses of "about, concerning, with regard/reference to". The kE is, of course, sometimes replaced by the special forms of the personal pronouns (mErE, HamArE, tErE and tumHArE).

#### (kE) bIc mẼ (in the middle/midst of)

| | |
|---|---|
| kuch baccE bAG kE bIc mẼ baiThE Hãĩ | Some children are sitting in the middle of the garden. |
| ustAnI laRkIÕ kE bIc mẼ khaRI Hai | The lady teacher is standing amongst the girls. |
| un kA ghar gAÕ kE bIc mẼ Hai | Their house is in the middle of the village. |
| yaHÃ tIn kitAbẼ Hãĩ -- Ek dAẼ HAth, Ek bAẼ HAth aor Ek bIc mẼ | Here are three books -- one on the right hand, one on the left hand and one in the middle. |

2. (kE) bIc mẼ, besides meaning "in the middle (or, midst) of," may also be used in the general sense of "between" (for two) and "amongst" (for more).

#### (kE) sabab sE (because of, on account of)

| | |
|---|---|
| HamArE riStEdAr bAriS kE sabab sE na A sakE | Our relatives couldn't come because of the rain. |

| | |
|---|---|
| Aj dhUp na HOnE kE sabab sE Ham andar baiThẼgE | We'll sit inside today because of There not being any sun(shine). |
| kAfI rupaE na HOnE kE sabab sE mãĩ usE KarId na sakA/I | I wasn't able to buy it because of not having enough money. |
| un kE na AnE kE sabab sE caokIdAr vaHÃ raH gayA | Because of their not coming the watchman/guard stayed on there. |

3. Notice the use of the infinitives as nouns, but negated with na, in the sentences above (na HOnE, na AnE).

4. sabab by itself as a masculine noun means "cause" or "reason." So,

| | |
|---|---|
| dhObI nE abHI tak kis sabab sE kapRE naHĨ dhOE? | Why (lit., For what reason) hasn't the laundryman washed the clothes yet? |
| is kA kyA sabab Hai? | What is the reason for (lit., of) this? |

## 20-I Vocabulary for Lesson Twenty

| | |
|---|---|
| acAnak | suddenly |
| (baRA) afsOs (m) | (great) sorrow; regret |
| A jAnA | to come, arrive |
| aRsaTh | sixty-eight |
| aRtAlIs | forty-eight |
| aRtIs | thirty-eight |
| aThAIs | twenty-eight |
| aThAnavE | ninety-eight |
| aThAsI | eighty-eight |
| aTHattar | seventy-eight |
| aThAvan | fifty-eight |
| baiTh jAnA | to sit down |
| (kE) bArE mẼ | about, concerning, with regard/reference to |
| (kE) bIc mẼ | in the middle/midst of, between, amongst |
| bOl uThnA | to speak up (or, out) |
| cuknA | to finish, have already done _____, completed |
| dE dEnA (nE) | to give (away) |
| gir paRnA | to fall down |
| HO jAnA | to become, get _____ |

| | |
|---|---|
| jaldI karnA (nE) | to hurry up, be quick, make haste |
| KabardAr! | Be careful! Look out! Beware! |
| Karc karnA (nE) | to spend (e.g., money) |
| kAT DAlnA (nE) | to cut down |
| kATnA (nE) | to cut; bite; spend (e.g., time) |
| khA lEnA (nE) | to eat up, finish eating |
| lE jAnA | to take away, carry off, transport |
| lE lEnA (nE) | to take for oneself, to help oneself |
| mAr DAlnA (nE) | to kill |
| mArnA (nE) | to hit, beat, strike |
| nA | (negative used for tag endings; also negative prefix in some compound words) |
| paRh lEnA (nE) | to read/study for oneself, finish reading |
| phẼk dEnA (nE) | to throw away, discard, get rid of |
| raH jAnA | to be left, get left, stay (behind) |
| rO paRnA | to burst out crying |
| (kE) sabab sE | on account of, because of, due to (from sabab [m], cause, reason) |
| (pUrA) sãĨkRa (m) | (a full) hundred; per hundred |
| saknA | can, to be able |
| (lambA) sAmp (m) | (long) snake |
| sunAnA (nE) | to cause to hear; recite, tell |
| ThaHrnA | to stay, wait; to be patient; to be decided, fixed or settled/determined |

## 20-J Conversational review

(to be done with the teacher -- do not translate)

1. Add nA to each of the following sentences and practice pronouncing them until the rhythm is correct. For example,

T. mujhE kal jAnA Hai
S. mujhE kal jAnA Hai, nA?

(a) un kE miHmAn barAm(a)dE mẼ baiThE HãĨ
(b) Ap rOTI khA cukE HaĨ
(c) HamArI jamAat mẼ (number) tAlib-ilm HãĨ
(d) vO SAm tak raH saktA Hai
(e) tum mErI madad kar saktE HO
(f) unHÕ nE Ap kE lIE intizAm kIA thA
(g) tU usE kAT cukA Hai
(h) HOSyAr tAlib-ilm sunA raHA Hai

(i) un kA KAndAn lAHaor gayA thA
(j) KAnsAmÃ Aj bAzAr jAEgA
(k) vO aksar dO-paHr kE bAd ArAm kartE HãĨ
(l) tum mujhE jaldI HisAb dOgE

2. Change the underlined words in each of these sentences, each student supplying a different word. Use one sentence around the class before taking up the next sentence. The teacher should pronounce the sentence first as it is before the students take their turns changing it.

T. HamArE dOnÕ baccE bImAr HãĨ SS. __________
T. kal kE lIE tInÕ kitAbẼ lEkar AnA SS. __________
T. Ham nE apnI kAr par HazArÕ rupaE Karc kIE SS. __________
T. un kA bhAI HaftÕ tak vaHÃ raHA SS. __________

3. Use the following phrases in the model below:

ciTThI likhnA - rOTI pakAnA - apnI tasvIr dikhAnA - phATak khOlnA - kURA bAHar phẼknA - baiyAn karnA - dhObI bulAnA - mITĨg mẼ jAnA - dO-paHr kE bAd ArAm karnA - yi sAbun istEmAl karnA - sAmp mArnA

S.1 to S.2 Ap __________ saktE/I HãĨ?
S.2 jI-HÃ, __________ saktA/I HŨ
S.2 to S.3 Ap bhI __________ saktE/I HãĨ?
S.3 jI-naHĨ, mãĩ __________ naHĨ __________ saktA/I

Then the next three students repeat with the second phrase, etc., etc.

4. Each student should give a different answer to this sentence with the command form of some verb, using different verbs and objects around the class. For example, daftar AO, khAnA khA lO, sabak paRh lIjIE, etc.

T. jitnI jaldI HO sakE __________
S. jitnI jaldI HO sakE daftar AO

5. Respond freely to the following two questions. The teacher should change the place each time and the student should change the time. For example,

T. Ap kab tak (daftar) mẼ ThaHr sakE/Ĩ?
S. mãĩ (sARhE tIn bajE) tak ThaHr sakA/I

T. Ap kaonsI zabAn bOl saktE/I HãĨ?
S. mãĩ (ãgrEzI) bOl saktA/I HŨ

6. Supply appropriate words where indicated, each student giving his/her own "version" of the two questions.

T. Ap kI baHin __________ cukI Hai?
S. Ap kI baHin (kitAb paRh) cukI Hai?

T. DAkTar sAHib __________ kO dEkh cukE HãĨ?
S. DAkTar sAHib (tumHArẼ laRkE) kO dEkh cukE HãĨ?

7. Take each one of the fifteen intensive verbs learned in this lesson around the class and have each student make up his/her own sentence using that verb. Total possible sentences (depending on the time) = 15 x the number of students.

VERBS: A jAnA, baiTh jAnA, HO jAnA, lE jAnA, raH jAnA, dE dEnA,
phẼk dEnA, khA lEnA, lE lEnA, paRh lEnA, kAT DAlnA,
mAr DAlnA, gir paRnA, rO paRnA, bOl uThnA

T. A jAnA
S.1 mãĩ kal A gayA/gaI

S.2 ummEd Hai ki vO kal tak A jAEgA
S.3 kASki vO jaldI A jAE
etc., etc.

8. Answer these questions around the class, each student replying in his/her own words to each question. For example,

T. unHŎ nE kis kE bArE mÊ bAt kI thI?
S. unHŎ nE is sabak kE bArE mÊ bAt kI thI
S. unHŎ nE naĒ rasĀlĒ kE bArE mÊ bAt kI thI
S. unHŎ nE mErĪ tasvIr kE bArE mÊ bAt kI thI
etc., etc.

T. unHŎ nE kis kE bArE mÊ bAt kI thI?
S. unHŎ nE ____ kE bArE mÊ bAt kI thI

T. vO AdmI kaHĂ khaRE Hãĩ?
S. vO _____ kE bIc mÊ khaRE Hãĩ

T. Ap skUl mÊ kal kis sabab sE na AĒ/Ī?
S. maĩ kal na AyA/AI kyŨki ____________

T. vO Aj kis sabab sE naHĪ jA saktE?
S. vO Aj __________ HOnE kE sabab sE naHĪ jA saktE
(e.g., zĪAda kAm, bImAr, bAriS, paisa na, miHmAn)

# LESSON TWENTY-ONE

## 21-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /cc/ and /c/, /a/ and /A/ (17/45/47)

vO bacca Hai (He is a child.)
vO bacA Hai (He has escaped.)

2. Urdu versus English - Note the differences between:

| | | |
|---|---|---|
| kar (do) | & | "cur" (scoundrel, rascal; dog) |
| par (on) | & | "purr" (sound made by a cat) |

## 21-B Cardinal numbers (by the "nines")

| | | | | | |
|---|---|---|---|---|---|
| 9 ۹ | 19 ۱۹ | 29 ۲۹ | 39 ۳۹ | 49 ۴۹ | 59 ۵۹ |
| nao | unnIs | untIs | untAlIs | uncAs | unsaTh |
| 69 ۶۹ | 79 ۷۹ | 89 ۸۹ | 99 ۹۹ | 109 ۱۰۹ | |
| unHattar | unAsI | navAsI | ninAnavE | Ek sao nao | |

1. The /n/ sound occurs in 9, 89 and 99, being nine more than the number it is joined with.

2. The /un/ sound (doubled /n/ in the case of 19) occurs in 19, 29, 39, 49, 59, 69 and 79, being one less than the number it is joined with.

## 21-C The infinitive plus cAHnA to show desired action or state

| | |
|---|---|
| mãĨ urdU sIkhnA cAHtA/I HŨ | I want to learn Urdu. |
| un kA laRkA DAkTar bannA cAHtA Hai | Their son wants to be(come) a doctor. |
| Ham das bajE girjA jAnA cAHtE HãĨ | We want to go to church at ten o'clock. |
| unHÕ nE AnA na cAHA | They didn't want to come. |
| laRkI akElI jAnA naHĨ cAHtI— vO kisI kE sAth jAnA cAHtI Hai | The girl doesn't want to go alone. She wants to go with someone. |
| agar vO miThAI bÃTnA cAHE tO bÃTE | If he/she wants to pass out (or, distribute candy (or, sweets), let him/her (distribute it). |
| chOTI laRkI sOnA cAHtI Hai | The little(st) girl wants to go to sleep. |

| | |
|---|---|
| mãĨ bImAr naHĨ HOnA cAHtA/I | I don't want to get (lit., be) sick. |
| pAnI kO garm karO--miHmAn SAid naHAnA cAHE | Heat the water -- Perhaps (our) guest will want to take a bath. |
| sardI kE maosam mẼ lOg garm kapRE paHinnA cAHtE HãĨ | People like to wear warm clothes in winter (lit., the season of cold). |
| baccÕ nE sirf miThAI khAnI cAHI | The children only wanted to eat candy. |
| us nE ciTThI likhnI na cAHI | He/She didn't want to write a/the letter. |
| tasvIr TERhI Hai -- mãĨ usE sIdhA karnA cAHtA/I HŨ | The picture is crooked -- I want to straighten it. |
| Ham itnE thak gaE HãĨ ki ArAm karnA cAHtE HãĨ | We are (lit., have gotten) so tired that we want to rest. |
| agar maoka milE tO mãĨ un sE milnA cAHtA/I HŨ | If I get a chance (lit., If opportunity is gotten) I want to meet them. |
| vO HamArI Kidmat karnA cAHtE HãĨ | They want to serve (i.e., do something for) us. |

1. Desire (to wish, want or like to do/be something) may be expressed in Urdu by the infinitive of the thing wanted plus the appropriate tense or mood of cAHnA (to want, desire).

2. This is but another case of the infinitive used as a noun (cf. § 10-E and § 20-H-3) as may be seen by comparing the following sentences:

| | |
|---|---|
| mãĨ rasId cAHtA/I HŨ | I want a receipt. |
| mãĨ naHAnA cAHtA/I HŨ | I want to take a bath. |

3. Generally speaking, the infinitive is used impersonally--i.e., it will end in -nA--and cAHnA will agree with the subject in gender and number. In those past tenses that require nE, however, the main verb (always) and the infinitive (usually) will change to agree with any object expressed, as in the examples above: miThAI khAnI cAHI, and ciTThI likhnI na cAHI. Of course, if the object is followed by kO then the verb does not agree with it at all. So, we could also have,

| | |
|---|---|
| us nE ciTThI kO likhnA na cAHA | He/She didn't want to write a/the letter. |

### 21-D The infinitive plus jAnnA/AnA or sIkhnA to show "knowing/learning how to" do something

| | |
|---|---|
| abHI tak Ham urdU likhnA naHĨ jAntE | So far we don't know how to write Urdu. |
| KAnsAmÃ dEsI aor ãgrEzI khAnA dOnÕ pakAnA jAntA Hai | The cook knows how to cook both local (or, indigenous) and English food. |

| | |
|---|---|
| ab Ap Ek sE sao tak ginnA jAntE HãĨ | Now you know how to count from one to one hundred. |
| is sE paHlE Ap sao tak ginnA na jAntE thE | Before this you didn't know how to count to one hundred. |
| abHI tak HamẼ urdU likhnA naHĨ AtA | So far we don't know how to write Urdu. |
| bEcArE kO urdU bOlnA naHĨ AtA | The poor fellow doesn't know how to speak Urdu. |
| ab Ap kO Ek sE sao tak ginnA AtA Hai | Now you know how to count from one to one hundred. |
| is sE paHlE Ap kO sao tak ginnA na AtA thA | Before this you didn't know how to count to one hundred. |
| Ap fikar na karẼ -- mistrI sAHib isE ThIk karnA jAntE HãĨ | Don't worry -- The skilled craftsman knows how to fix it. |

1. "Knowing how to" do something may be expressed in two ways:

(a) actively, with the infinitive plus jAnnA (to know), in which case the verb agrees with its subject in person, number and gender, unless --as is rarely the case--it occurs in the tenses requiring nE. Then, of course, it agrees with any object that may occur or with the infinitive itself (which may inflect to agree with its own object (cf. § 21-C-3).

(b) impersonally, where the subject is followed by kO and the verb AnA (to come, in the sense of "to be acquired"). Cf. § 8-F-4. AnA may be inflected to agree with any object, as,

| | |
|---|---|
| usE rOTI pakAnI naHĨ AtI | He/She doesn't know how to make bread (or, cook food). |

The infinitive may also remain uninflected, as,

| | |
|---|---|
| usE rOTI pakAnA naHĨ AtA | He/She doesn't know how to make bread (or, cook food). |
| mãĨ dEsI khAnA pakAnA sIkhŨgI | I'm going to learn how to make local (or, indigenous) food. |
| Ap nE kaHÃ sE urdU bOlnA sIkhA? | Where did you learn how to speak Urdu? |
| mãĨ nE yaHÃ Akar bOlnA sIkhA | I learned to speak (it) after coming here. |
| SAid Ham kuc̱h maHInÕ kE bAd urdU paRhnA bhI sIkhẼ | Perhaps after some months we might also learn how to read (in) Urdu. |

2. "Learning how to" do a thing is expressed in Urdu by using the infinitive plus sIkhnA (to learn) in any appropriate tense or mood. In the tenses requiring nE the infinitive may inflect to agree with any object while sIkhnA must, of course, agree with any object expressed.

3. All of these forms--with jAnnA, AnA and sIkhnA--are but further uses of the infinitive as a noun.

4. Verbal forms may be combined within the same sentence, subject, of course, to the limitations imposed by reason. For example,

| | |
|---|---|
| mãĨ urdU paRhnA bhI sIkhnA cAHtA/I HŨ | I want to learn how to read Urdu, too. |

This may also be expressed by the subjunctive, as,

| | |
|---|---|
| mãĨ cAHtA/I HŨ ki urdU paRhnA bhI sIkhŨ | I want to learn (lit., that I might learn) how to read Urdu, too. |

## 21-E Some additional uses of the infinitive with postpositions

With sE

| | |
|---|---|
| unHẼ milnE sE HamẼ baRI KuSI HUI | We were very glad to meet (lit., from meeting) them. |
| us kE yaHÃ AnE sE HamẼ baHut KuSI HUI | We were very happy to have him/her come here. |
| Ap kO dEkhnE sE mujhE baHut KuSI HOtI Hai | I am always (i.e., regularly) glad to see (lit., from seeing) you. |
| vaHÃ jAnE sE vO KuS naHĨ HOtA | He is not happy to go there (= He doesn't like to go there). |
| lagAtAr paRhnE sE mãĨ thak jAtA/I HŨ | I get tired from constantly (or, continual) reading (or, studying). |

1. In these sentences the sE (from, by) gives the reason or cause of the action/state of the main verb (cf. § 9-B-1-b). See § 15-I-5 for a similar idiom with the conjunctive participle.

2. Naturally the infinitive, just as most masculine nouns ending in /A/, is inflected before the postposition.

With mẼ

| | |
|---|---|
| urdU bOlnE mẼ AsAn Hai lEkin paRhnE mẼ naHĨ | Urdu is easy to speak but not to read. |
| yi tO dEkhnE mẼ acchA Hai lEkin paHinnE mẼ naHĨ | This is all right to look at but not to wear. |
| yi tO dEkhnE mẼ acchA Hai aor khAnE mẼ bhI | This is good to look at and also to eat. |

3. mẼ is used with the inflected infinitive to show aspects of an action or state, often in comparison with another aspect. It has the same idea

as the English idioms: "with regard to . . . ", "as far as . . . is concerned" or "from the point of view of . . . "

4. We have already had mẼ used with the infinitive in such a sentence as:

| | |
|---|---|
| karAcI jAnE mẼ Ek din lagEgA | It will take one day to go to Karachi (or, As far as going to Karachi is concerned, it will take one day). (Cf. § 16-D.) |

With sE paHlE and kE bAd

| | |
|---|---|
| usE bhEjnE sE paHlE mãĩ nE unHẼ likhA | I wrote them before sending him/her/it. |
| jAnE sE paHlE Ham nE rOTI khAI | We ate (bread, or a meal) before we went. |
| is jamAat mẼ AnE sE paHlE Ham urdU bilkul na jAntE thE | We didn't know Urdu at all before coming to this class. |
| masjid mẼ jAnE sE paHlE AdmI jUtE utArtE Hãĩ | Men take off (their) shoes before entering a mosque. |
| unHẼ ciTThI likhnE kE bAd mãĩ un sE milŨgA/I | I'll see (or, meet) them after I write them. |
| rOTI khAnE kE bAd Ham thORA ArAm karẼgE | We'll rest a little bit after we eat. |
| Ham nE rOTI khAnE kE bAd thORA ArAm kIA | We rested a little bit after we ate. |
| rupaE dEnE kE bAd mãĩ rasId cAHtA/I HŨ | After paying out money I want a receipt. |

5. The examples given just above make furtner use of the infinitive as a verbal noun, the two postpositional phrases indicating antecedent and subsequent action/state. The "sE paHlE" forms were already used, without explanation, in Lesson 19-E.

6. These forms are, of course, alternate forms for the conjunctive participle (cf. § 15-I).

7. The word used for "shoe" can be either jUtI (plural, jUtIÃ) or jUtA (plural, jUtE).

With kE lIE

| | |
|---|---|
| mãĩ nE saodA KarIdnE kE lIE KAnsAmÃ kO rupaE dIE | I gave the cook money in order to buy supplies (or, groceries). |
| vO ciTThI dEnE kE lIE apnA naokar bhEj raHE Hãĩ | They are sending their servant to deliver the letter. |

| | |
|---|---|
| baccÕ kO KuS karnE kE lIE miThAI lE jAŨgA/I | I'm taking along (some) candy to make the children happy. |
| apnA sabak acchI tara sIkhnE kE lIE usE dO-bAra paRhnA cAHIE | You (/We) should read (or, study) your (/our) lesson again (i.e., a second time) in order to learn it well. |
| tU nE kursI ThIk karnE kE lIE mistrI kO rupaE dIE? | Did you give the skilled craftsman money to fix the chair? |
| DAkTar sAHib bImArÕ kO dEkhnE kE lIE SAm kO jAẼgE | The doctor will go (in order) to see the patients (lit., sick [ones]) in the evening. |
| mãĨ Ap kO milnE AyA/AI HŨ | I've come to see you. |
| ustAd sAHib rOzAna HamẼ urdU sikhAnE AtE HãĨ | The teacher comes daily to teach us Urdu. |
| HamArA naokar unHẼ batAnE jAEgA | Our servant is going to tell them. |
| vO rOTI khAnE baiThE HãĨ | They are sitting at the table (lit., They have sat to eat bread/food). |

8. The inflected infinitive plus kE lIE (for) indicates the reason or purpose of an action.

9. Often--especially when the main verb of the sentence is intransitive or expresses motion (so, AnA, jAnA, baiThnA)--the postposition kE lIE is omitted after the infinitive. However, since it is understood, even if not expressed, the infinitive is still inflected.

With kO plus kaHnA

| | |
|---|---|
| tum nE dhObI sE kapRE Aj lAnE kO kaHA? | Did you tell the laundryman to bring the clothes today? |
| mãĨ KAnsAmÃ sE cAE banAnE kO kaHŨgA/I | I'll tell the cook to make tea. |
| ustAd sAHib nE sabak dO-bAra paRhnE kO kaHA | The teacher said to read (or, study) the lesson again. |
| unHÕ nE kis sE DhŨDnE kO kaHA? | Who did they tell to hunt (or, search) for [it]? |
| mEm-sAHiba nE KAnsAmÃ sE cAr anDE ubAlnE kO kaHA | The lady of the house told the cook to boil four eggs. |

10. When the inflected infinitive plus kO is followed by kaHnA (to say, tell) it means to tell or instruct someone to do a thing. If the person thus requested or told is mentioned, sE is normally used to indicate this (cf. § 12-C-5-a), although because of the influence of Panjabi kO is sometimes used instead of sE (and with a more authoritative or less polite connotation). For example,

| | |
|---|---|
| mãĨ nE tumHẼ DhŨDnE kO kaHA | I told you to look for (it). |
| ustAd sAHib nE mujhE paRhkar sunAnE kO kaHA | The teacher told me to recite. |
| ustAd sAHib nE mujh sE paRhkar sunAnE kO kaHA | The teacher asked me to recite. |

## 21-F Reported speech

| | |
|---|---|
| DAkTar sAHib nE kaHA ki yi davA(I) rOzAna tIn dafa khAO | The doctor said, "Take this medicine three times a day." |
| ustAd nE tAlib-ilmÕ sE kaHA, kal na AnA | The teacher told the students, "Don't come tomorrow." |
| ustAd sAHib nE tAlib-ilmÕ sE kaHA ki vO kal na AẼ | The teacher told the students that they should not come tomorrow. |
| vO kaHtI Hai mãĨ kal AŨgI | She says, "I'll come tomorrow." |
| vO kaHtI Hai ki vO kal AEgI | She says that she'll come tomorrow. |
| sAHib nE mistrI kO batAyA (ki) darvAza sIdhA naHĨ balki TERhA Hai | The gentleman told the skilled craftsman that the door isn't straight, but rather that it's crooked. |
| naokar nE kaHA ki us/mãĨ nE bAzAr mẼ DhŨDkar sirf Ek dukAn mẼ yi cIz pAI | The servant said that he (or, said, "I . . .) hunted in the market and only found this thing in one shop. |

1. As previously noted (§ 14-D-11), direct speech is common in Urdu. However, indirect speech is also possible as some of these examples show. Cf. also § 17-D-28 for indirect commands using the subjunctive.

## 21-G kism to show the character/nature of something

| | |
|---|---|
| janAb, Ap kE pAs is kism kA kapRA Hai? | Sir, do you have this kind of cloth? |
| jI-naHĨ, is kism kA naHĨ | No sir/ma'am, not this kind. |
| mujhE is kism kI lakRI naHĨ cAHIE -- yi tO gIlI Hai -- Ap kE pAs sUkhI naHĨ? | I don't need (= want) this kind of wood. It's wet. Don't you have (any) dry? |
| KAnsAmÃ kis kism kA gOSt lAEgA? | What kind of meat is the cook bringing? |

| | |
|---|---|
| vO Aj chOTA gOSt lAEgA | Today he will bring mutton. |
| is kism kI miThAI HamẼ pasand naHĨ | We don't like (or, care for) this kind of candy. |
| vO kis kism kA tAlib-ilm Hai? | What sort of a student is he? |
| baHut acchA aor HOSyAr tAlib-ilm Hai | A very good and smart student (he is). |
| dukAndAr kE pAs kis kism kE rasAlE Hãĩ? | What sort of magazines does the shopkeeper have? |
| ãgrEzI aor urdU dOnÕ kE Hãĩ | (He has) English and Urdu both. |
| maidAn par kis kism kA maosam HOtA Hai? | What kind of weather is there on the plain(s)? |
| garmI mẼ baHut HI garm Hai lEkin sardI mẼ acchA Hai | It's very hot in summer but fine in winter. |
| paHAR par kis kism kA maosam Hai? | What kind of weather is there in the hill(s)? |
| garmI mẼ paHAR kA maosam baHut acchA Hai | The climate is very fine in the hills in summer. |
| Ham is kism kA pAnI naHĨ pItE -- isE bIs minaT tak ubAlO | We don't drink this kind of water. Boil it for twenty minutes. |

1. kis kism kA/kE/kI is equivalent to kaisA/E/I. kism by itself means 'kind, sort, type, variety."

2. maidAn (plain, field) may be used of the "plain(s)" in contrast to paHAR, which means "hill(s)" or "mountain(s)."

3. maosam may mean "season" (of the year) as well as "climate, weather."

## 21-H Vocabulary for Lesson Twenty-one

| | |
|---|---|
| akElA/E/I | alone; only |
| balki | but rather |
| bÃTnA (nE) | to distribute, give (or, pass) out |
| DhŨDnA (nE) | to seek, hunt (or, look) for |
| dO-bAra | again, a second time |
| fikar karnA (nE) | to worry, be concerned about (from fikar [f], anxiety, concern, worry) |
| garm karnA (nE) | to heat, make warm/hot |

| | |
|---|---|
| gIlA/E/I | wet, damp, moist |
| ginnA (nE) | to count, reckon |
| (mErA/I) jUtA/I (m/f) | (my) shoe |
| (acchI) kism (f) | (good) kind, sort, type, variety |
| KuS | happy, glad, pleased |
| KuS karnA (nE) | to please, make happy |
| lagAtAr | constantly, continually |
| (baRA) maidAn (m) | (large) plain, field |
| (acchA) maoka (m) | (good) chance, occasion, opportunity |
| (acchA) maosam (m) | (good) season; climate, weather |
| (acchA) mistrI (m) | (good) skilled workman, craftsman, artisan |
| (thORI) miThAI (f) | (a little) candy, sweets |
| naHAnA | to bathe, take a bath |
| navAsI | eighty-nine |
| ninAnavE | ninety-nine |
| (ŬcA) paHAR (m) | (high) hill, mountain |
| pAnA (nE) | to find, get, obtain, acquire |
| (pakkI) rasId (f) | (regular) receipt |
| rOzAna | daily |
| sIdhA karnA (nE) | to straighten, correct |
| sikhAnA (nE) | to teach, instruct |
| TERhA/E/I | crooked |
| thak jAnA | to get/become tired, weary |
| ubAlnA (nE) | to cause to boil, to boil (something) |
| unAsI | seventy-nine |
| uncAs | forty-nine |
| unHattar | sixty-nine |
| unsaTh | fifty-nine |
| untAlIs | thirty-nine |
| untIs | twenty-nine |
| utArnA (nE) | to take off; lift or put down; to unload |

## 21-I Conversational review

(to be done with the teacher -- do not translate)

1. Practice counting from one to 100, having students around the class take ten consecutive numbers, as 1--10, 11--20, 21--30, etc.

2. Use the following three-sentence pattern around the class, substituting the phrases given: yaHÃ baiThnA, ciTThI likhnA, machlI khAnA, ThãDE kapRE paHinnA, girjA jAnA, sabak sunAnA, miThAI KarIdnA, yaHÃ par utarnA, savAl pUchnA, sARhE chE bajẼ uThnA, caokIdAr kO bulAnA, rOTI magvAnA, ĉAE pInA. For example,

S.1 to S.2 mãĨ yaHÃ baiThnA cAHtA/I HŨ
S.2 to S.3 kaon vaHÃ/yaHÃ baiThnA cAHtA/I Hai?
S.3 to S.2 (name) vaHÃ/yaHÃ baiThnA cAHtA/I Hai/HãĨ
etc.

3. Use the following pattern around the class, substituting the words/phrases given for the blank space in each case: mãĨ, vO, mErI mÃ, us kI baHin, ustAnI sAHiba, vO tAlib-ilm, HamArI laRkIÃ.

T. kaon dEsI khAnA pakAnA jAntA Hai?
S. (person) dEsI khAnA pakAnA jAntA/I HŨ/Hai/HãĨ

4. Substitute the following phrases for the underlined words in the sentence given. Add other (known) phrases if there are more students in the class. urdU bOlnA, urdU kA aKbAr paRhnA, sao tak ginnA, rOTI pakAnA, kapRE dhOnA, ciTThI likhnA, urdU mẼ vakt batAnA, ghaRI kO ThIk karnA.

unHẼ ____________________ naHĨ AtA

5. Use the following sentence in each tense/mood shown. The teacher should give the grammatical clue (i.e., sIkhA, sIkhnA cAHIE, sIkhnA paRA) and the student should respond without looking at the book.

| | |
|---|---|
| Present continuous: | mãĨ urdU mẼ ginnA sIkh raHA/I HŨ |
| Past " : | " " " " " " thA/I |
| Simple past: | mãĨ nE urdU mẼ ginnA sIkhA |
| Simple future: | mãĨ urdU mẼ ginnA sIkhŨgA/I |
| Possibility: | SAid mãĨ urdU mẼ ginnA sIkhŨ |
| Obligation: | mujhE urdU mẼ ginnA sIkhnA cAHIE |
| Unfulfilled obligation: | mujhE urdU mẼ ginnA sIkhnA cAHIE thA |
| Command: | urdU mẼ ginnA sIkhO/sIkhIE |
| Present compulsion: | mujhE urdU mẼ ginnA sIkhnA paRtA Hai |
| Past compulsion: | mujhE urdU mẼ ginnA sIkhnA paRA |

6. Substitute the following phrases for the underlined word in the sentence given: bAtẼ karnA, urdU bOlnA, kAm karnA, saodA DhŨDnA, ciTThIÃ likhnA, KabarẼ sunnA, kamrÕ kO sAf karnA, un kI madad karnA, lakRI kATnA, aKbAr paRhnA, miThAI khAnA.

lagAtAr paRhnE sE mãĨ thak gayA/gaI HŨ

7. Substitute the following words making any other necessary changes in the sentence to reflect gender, number, etc.

(a) yi machlI dEkhnE mẼ acchI Hai lEkin khAnE mẼ naHĨ

sEb - mAlTE - miThAI - gOSt - rOTI - dUdh - anDE

(b) yi kApI paRhnE mẼ AsAn Hai lEkin samjhnE mẼ naHĨ

aKbAr - kitAb - rasAla - ciTThI - sabak - Kabar - savAl

8. Each student should answer the following two questions put to him/her by the teacher, using a free response.

T. Ap ghar jAnE sE paHlE kyA karẼgE/I?
S. ____________________

T. Ap ghar jAnE kE bAd kis sE bAtẼ karẼgE/I?
S. ____________________

9. Answer the following questions, using the clues given in brackets and following the pattern shown in order to indicate purpose. For example,

T. Ap bAzAr kyŨ jA raHE/I Hãĩ? (saodA KarIdnA)
S. maĩ saodA KarIdnE jA raHA/I HŨ

(a) DAkTar sAHib kyŨ HaspitAl jAẼgE? (bImArÕ kO dEkhnA)
(b) dhObI kyŨ kapRE lE jAtA Hai? (dhOnA)
(c) us kA SaoHar kyŨ daftar jAtA thA? (kAm karnA)
(d) us kI bIvI kyŨ mEz par baiThI? (ciTThI likhnA)
(e) vO DAkTar sAHib kE pAs kyŨ gayA? (davAI lEnA)
(f) KAnsAmÃ kyŨ pAnI garm kar raHA Hai? (cAE banAnA)
(g) vO kAr mẼ kyŨ baiTh raHE Hãĩ? (girjA jAnA)
(h) misTar vAkar kyŨ miThAI kI dukAn par gaE? (baccÕ kE lIE miThAI lEnA)

10. Using free response, each student should answer the following two questions put to him/her by the teacher.

T. unHÕ nE Ap sE kyA karnE kO kaHA?
S. ____________________

T. Ap nE unHẼ kyA javAb dIA?
S. ____________________

11. Answer the following questions with the words given in ( ). The teacher should ask each question and give the clue before the student attempts to answer. For example,

T. Ap kO kis kism kA sEb cAHIE? (pIlA)
S. mujhE pIlA sEb cAHIE

(a) Ap kO kis kism kA maosam pasand Hai? (ThanDA)
(b) Ap kis kism kA aKbAr paRhtE/I Hãĩ? (ãgrEzI kA)
(c) Ap sardI mẼ kis kism kE kapRE paHintE/I Hãĩ? (garm)
(d) naokar kO kis kism kI lakRI lAnI cAHIE? (sUkhI)
(e) naokar kO kis kism kI lakRI naHĨ lAnI cAHIE? (gIlI)
(f) Ap kis kism kI ghaRI KarIdẼgE/I? (acchI)
(g) Ap kis kism kA gOSt khAnA cAHtE/I Hãĩ? (baRA)
(h) aksar kis kism kE lOg paisa mÃgtE Hãĩ? (GarIb)
(i) tAlib-ilm kis kism kI kitAb paRh raHE Hãĩ? (urdU kI)
(j) vO kis kism kA khAnA pasand kartE Hãĩ? (dEsI)

## LESSON TWENTY-TWO

### 22-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /E/ and /Ẽ/ (41/42)

| | |
|---|---|
| kisAn gAE pAltA Hai | (The farmer is raising a cow.) |
| kisAn gAẼ pAltA Hai | (The farmer raises cows.) |

2. Urdu versus English - Note the differences between:

| | | |
|---|---|---|
| Ek (one) | & | "ache" (to hurt; a pain) |
| mEs (table) | & | "maise" (Indian corn) |

### 22-B Repetition of words

N-U-M-B-E-R-S

| | |
|---|---|
| Ek Ek karkE javAb dEnA | Answer one at a time. |
| dO dO rupaE kulIÕ kO dO | Give the porters (or, coolies) two rupees apiece. |
| janAb, vO DhAI DhAI rupaE mÃg raHE Hãĩ | Sir, they're asking for two and a half rupees each. |
| lArIÃ DERh DERh ghãTE kE bAd jAtI Hãĩ | The buses go (after) every hour and a half. |
| yi kitAbẼ sARhE pÃc pÃc rupaE mẼ miltI Hãĩ | You can get these books for five and a half rupees each. |
| mãĩ sirf savA pÃc pÃc rupaE tak dEnA cAHtA/I HŨ | I only want to pay up to five and a quarter rupees each. |

1. When numbers are repeated in Urdu they give a distributive sense, much as the English words "each, every, apiece."

2. Fraction words which include the number they signify (as DERh, 1-1/2; DhAI, 2-1/2) are repeated. But when they occur with another number, only the whole number, not the fraction, is repeated (as sARhE pÃc pÃc, 5-1/2; savA pÃc pÃc, 5-1/4).

3. Some of these idioms have occurred before in this course (§ 13-E-12, § 15-I-5).

N-O-U-N-S

| | |
|---|---|
| tAlib-ilmÕ nE bArI bArI sunAyA | The students recited turn by turn. |
| aorat Kabar dEnE ghar ghar gaI | The woman went to one house after another to tell the news. |

| | |
|---|---|
| baccE daraKt daraKt sE phal tORtE HãĨ | The children are picking fruit off of every single tree. |
| pAdrI sAHib gAÕ gAÕ jAkar lOgÕ sE miltE HãĨ | The preacher goes to each village and meets people. |
| mãĨ laRkE laRkE sE pUchŨgA/I | I'm going to ask each boy. |
| Har mulk mẼ Ap kO tara tara kE lOg milẼgE | You get different kinds of people in every country. |
| bAvurcI-KAnE mẼ kism kism kE bartan HOtE HãĨ | There are different kinds of dishes (or, kettles, vessels) in a/the kitchen. |
| tara tara kA sAmAn lArI kE Upar Hai | There is a variety of baggage on top of the bus. |

4. Nouns repeated may have either a distributive force (each, every) or suggest variety, although the latter idea is also found in the nature of kism and tara themselves.

## A-D-J-E-C-T-I-V-E-S

| | |
|---|---|
| garm garm cAE pIO | Have some (lit., Drink) hot tea. |
| chOTE chOTE baccE isE samajh naHĨ saktE | Very small children can't understand this. |
| baRE baRE lOg dAvat par AE | Very important people came to the party (lit., invitation). |
| unHÕ nE sirf baRE baRE lOgÕ kO dAvat dI thI | They had only invited the very influential people. |
| tAza tAza rOTI lE AnA | Bring the bread fresh (each time). |
| tAza tAza machlI khAO | Have some (lit., Eat) very fresh fish. |
| mãĨ nE baHut dafa kaHA Hai ki tEz tEz cAE na banAO -- HalkI HalkI cAE banAnI cAHIE | I have said many times that you should not make strong tea. You should make it weak (lit., light). |
| kulI lArI par sE bhArI bhArI sAmAn utAr raHE HãĨ | The porters (/coolies) are unloading (i.e., taking down, causing to go down) the heavy luggage from the bus. |
| HalkI HalkI cIzẼ mãĨ Kud lE jAŨgA/I | I'll carry the light things myself. |
| bhArI bhArI sAmAn kulIÕ kE lIE chORŨgA/I | I'll leave the heavy baggage for the porters (/ coolies). |

| | |
|---|---|
| ŨcE ŨcE paHARÕ par daraKt kam HOtE HãĨ | There are fewer (or, less) trees on very high mountains. |

5. Adjectives may be repeated with both countable and uncountable nouns to show that all of the item or items mentioned is/are included.

6. The phrase lArI par sE (from off of the bus) illustrates a phenomenon we have not run across before in this course: namely, the postposition sE can be used after other postpositions at times to show movement away from the point indicated in the first postposition. Other common examples are:

| | |
|---|---|
| almArI par sE utArO | Take (it) down from off of the cupboard. |
| khiRkI mẼ sE dEkhO | Look through the window. |
| is mẼ sE pAnI pIO | Drink water out of this. |
| bacca tÃgE kE AgE sE daoRA | The child ran (from) in front of the "tonga." |

### P-R-O-N-O-U-N-S / Q-U-E-S-T-I-O-N W-O-R-D-S

| | |
|---|---|
| tum nE Aj kyA kyA kAm kIE HãĨ? | What different things (lit., jobs) have you done today? |
| Ham kis kis kO dAvat dẼ? | Who all should we invite? |
| kaon kaon AdmI AyA? | Who all came? |
| Aj-kal kOI kOI AtA Hai | Very few come nowadays. |
| yi kalam kitnE kitnE kE HÕgE? | How much will these pens be each? |
| jO jO dEr mẼ AE, vaHÃ biThAO | Whoever comes late, seat (him/her) over there. |
| jis jis cIz kI Ap kO zarUrat Hai mãĨ Ap kE lIE bAzAr sE lAŨgA | I will bring for you from the market whatever things you have need of. |

7. Pronouns and question words are repeated much as nouns are in a distributive or selective sense.

### A-D-V-E-R-B-S

| | |
|---|---|
| tÃga AHista AHista caltA Hai | A tonga goes very slowly. |
| AHista AHista bOlIE tAki mãĨ samajh sakŨ | Please speak very slowly so that I can understand. |
| mãĨ jaldI jaldI javAb naHĨ dE saktA/I | I can't answer real fast (or, so fast, so quickly). |
| ThIk ThIk baiyAn karO | Tell (lit., Describe) it just as it happened (= Tell it straight/exactly). |

| | |
|---|---|
| kulI Ham sab(Õ) kA sAmAn alag alag rakh raHE HãĨ | The porters (/coolies) are putting our baggage in separate piles (lit., placing it separately). |
| Ham kabhI kabhI un kE ghar jAtE HãĨ | We go to their house sometimes (i.e. now and then). |
| us bAzAr mẼ DhŨDnA -- kaHĨ kaHĨ Ap kO milEgA | Look in that marketplace. You'll find (them) here and there (lit., somewhere, somewhere). |

### POSTPOSITIONS

| | |
|---|---|
| mErE sAth sAth calO | Stay up with me (i.e., Walk along with me). |
| kuttA laRkE kE pIchE pIchE cal raHA Hai | The dog is walking behind the boy (i.e., following him). |
| bhãĨs kisAn kE AgE AgE jA raHI Hai | The buffalo-cow is going ahead of the farmer. |

8. Both adverbs and postpositions are repeated to show continuity of the action.

### VERBS

| | |
|---|---|
| mãĨ nE sOc sOc kar javAb dIA | I thought very carefully before answering. |
| us nE gadhE kO mAr mAr kar calAyA thA | He drove (lit., had driven) the donkey by beating (and beating) it. |
| mãĨ un kI bAtẼ sun sun kar tãg A gayA/gaI HŨ | I'm fed up with listening to their talk. |

9. When verbs are repeated they also show continuity of the action and add emphasis to it.

10. Only examples of the repeated conjunctive participle are given here. Additional examples will be seen under other participles still to be explained.

11. The adjective tãg has many meanings. Two common ones are:

| | |
|---|---|
| darvAza tãg Hai -- isE caoRA banAO | The door is narrow (or, tight). Make it wide(r). |
| un kI bAtÕ sE mãĨ tãg A gayA/gaI HŨ | I've gotten tired of (or, fed up with; lit., narrowed, restricted by) their talk. |

In this latter example the sense is that of being "narrowed, tight, cut down" in a mental sense, rather than the simple physical sense of tightness that is usually implied.

## 22-C The inflected infinitive plus -vAlA

### The doer of an action

| | |
|---|---|
| Aj kA bOlnE-vAlA kaon thA? | Who was the speaker today? |
| Aj kA bOlnE-vAlA kOI miHmAn thA | Today's speaker was some visitor. |
| mErA kOI samjhAnE-vAlA naHĨ | I don't have anyone to explain it to me (lit., any explainer, anyone to cause me to understand). |
| Ap kO mAlUm Hai ki is ciTThI kA likhnE-vAlA kaon Hai? | Do you know who the writer of this letter is? |
| mAlUm HOtA Hai ki likhnE-vAlA kOI pardEsI Hai | It appears as if the writer is a foreigner. |
| Ap nE kAr calAnE-vAlE kO paHcAnA? | Did you recognize the driver of the car? |
| tasvIr khĒcnE-vAlI kaon Hai? | Who is the girl (or woman) taking the picture? |
| tasvIr khĒcnE-vAlI us kI saHElI HOgI | The picture-taker must be a girl-friend of hers. |
| rOnE-vAlI laRkI kO miThAI dE dO | Give some candy to the crying girl. |
| SOr karnE-vAlE sE kaHO ki cup raHE | Tell the fellow making the noise (lit., the noise-maker) to keep quiet (or, still). |

1. -vAlA as a suffix may be added to the inflected infinitive of any verb to show the doer or performer of an action, in the same way that -er does to English verbs.

2. It may function either as a noun (e.g., bOlnE-vAlA speaker ) or an adjective (e.g., rOnE-vAlI laRkI [lit., the girl who is the crier]). It inflects in both cases to indicate the gender and number of the person referred to.

3. The verb khĒcnA used in this section literally means to pull, draw, or tug. With tasvIr it means "to photograph, take a picture."

### Imminent action ("going to," "about to")

| | |
|---|---|
| mãĩ abHI HaspitAl jAnEvAlA/I HŨ | I'm going to the hospital right now. |
| mErA paROsI kal AnEvAlA Hai | My neighbor is going to come tomorrow. |
| cup raHO -- pAdrI sAHib bOlnE-vAlE Hãĩ | Be quiet. The preacher is about to speak. |
| tum kyA KarIdnEvAlE HO? | What are you about to (or, getting ready to) buy? |
| HamArI jamAat SurU HOnEvAlI Hai | Our class is just about to start. |

| | |
|---|---|
| narsĒ bImArŌ kO davA(I) dEnEvAlI HãĨ | The nurses are just about to give medicine to the patients. |
| Ham tasvIr khĒcnEvAlE thE ki kisI nE HamĒ rOkA | We were just about to take a picture when (lit., that) somebody stopped us. |

4. The -vAlA forms of a verb plus the appropriate tenses of HOnA may signify an action or condition that is/was just "about to" or "going to" happen, in other words, something that is/was imminent.

### 22-D The inflected infinitive plus kO and forms of HOnA (to be) to show "imminent action"

| | |
|---|---|
| Ap jAnE kO HãĨ? | Are you about (or, ready) to go? |
| mãĨ unHĒ dAvat dEnE kO HŨ | I'm just about to invite them. |
| mAlI naE phUl lagAnE kO Hai | The gardener is about to plant some new flowers. |
| bairA mEz lagAnE kO Hai? | Is the bearer (/waiter) ready to set the table? |
| mEm-sAHiba cAE banAnE kO thĨ | Madam (= Mrs.) was just about to make tea. |
| un kE riStEdAr kal AnE kO thE | Their relatives were coming yesterday. |
| jab DAkTar sAHib bOlnE kO thE tO sab lOg cup HO gaE | When the doctor was just going to speak, all the people got quiet. |

1. The idiom here is often equivalent to the -vAlA form learned just above (§ 22-C-4) except that it is less ambiguous and may actually imply a greater degree of imminence.

2. lagAnA is the causal of lagnA and like it has a great variety of idiomatic uses. Cf. § 16-D-2 and note that many of the uses of lagnA are applicable to lagAnA in a causal sense. In addition to the above, phUl lagAnA (to plant flowers) and mEz lagAnA (to set a table), note also the following:

| | |
|---|---|
| in cIzŌ kO HAth bilkul na lagAnA | Don't touch these things at all. |
| tum nE saodA lAnE mĒ itnI dEr kyŨ lagAI? | Why did you take so much time in bringing the supplies? |

Cf. § 21-E-4 for the use of "lAnE mĒ."

### 22-E The inflected infinitive plus lagnA to show the "beginning" of an action

| | |
|---|---|
| un kI laRkI rOnE lagI | Their daughter began to cry. |
| tAlib-ilm bAIsvÃ sabak paRhnE lagE HãĨ | The students have begun to study the twenty-second lesson. |

| | |
|---|---|
| gARI ThIk cAr bajE calnE lagI | The train departed (lit., began to move) at exactly four o'clock. |
| HamArA laRkA pichlE sAl kAr calAnE lagA | Our son began to drive the car last year. |
| laRkIĀ SAm kA khAnA jaldI pakAnE lagĨ | The girls began to cook the evening meal (= supper) early. |
| mistrI Ek nayA phATak banAnE lagA Hai | The skilled workman has begun to make a new gate. |
| Ham SOr na karẼ -- SAid vO jAg kar rOnE lagE | Let's not make a lot of noise. He/She may wake up and begin to cry. |
| vO davA(I) sE acchA HOnE lagA Hai | He's begun to get better from the medicine. |
| mãĨ Ap kE ghar AnE lagA/I thA/I ki kisI nE mujhE rƆkA | I had started coming to your house when (lit., that) someone stopped (or, interrupted) me. |

1. lagnA in the construction given here is never used alone; it must always occur with a verb in the inflected infinitive form. So, although in English we can say, "He began yesterday," in Urdu we must say what "he began" to do.

2. While lagnA may occur in any tense or mood logically called for, it is more commonly used in the simple past or the present perfect tense since an action contemplated as "begun" is normally--at least as far as its "beginning" is concerned--past.

3. If the future tense is required the simple infinitive plus SurU karnA (to begin) is preferred to this idiom with lagnA. This is but a further illustration of the infinitive used as a noun (cf. § 21-C, D). Thus, while one could say,

| | |
|---|---|
| Ham taIsvĀ sabak aglE HaftE paRhnE lagẼgE | We'll begin to study the twenty-third lesson next week. |

it is much more natural to say,

| | |
|---|---|
| Ham taIsvĀ sabak aglE HaftE paRhnA SurU karẼgE | We'll begin studying the twenty-third lesson next week. |

4. Since lagnA is intransitive it never takes nE in this construction, even though the inflected infinitive used with it may be that of a transitive verb.

### 22-F The inflected infinitive plus dEnA to show permitted action

| | |
|---|---|
| Aj laRkI bImAr Hai -- us kE mĀ-bAp nE usE skUl jAnE na dIA | The girl is sick today. Her parents didn't let her go to school. |

| | |
|---|---|
| kis nE kuttE kO ghar kE andar AnE dIA? | Who let the dog come into the house? |
| ustAd sAHib nE mujhE paHlE sunAnE dIA | The teacher let me recite first. |
| jO bhI tamASA dEkhnA cAHE usE dEkhnE dO | Anyone who wants to see the "show" (= entertainment), let him/her see (it). |
| jO jO jAnA cAHE usE jAnE dO | Everyone who wants to go, let him/her go. |
| mãĨ Ap kO apnĨ kitAb paRhnE dŨgA/I | I'll let you read my book. |
| unHÕ nE HamẼ tasvIrẼ khẼcnE dĨ | They let us take pictures. |
| Aj-kal Ham apnE laRkE kO kAr calAnE dEtE HãĨ | These days we let our son drive the car. |
| aglE sAl Ham laRkI kO bhI calAnE dẼgE | Next year we'll let (our) daughter drive, too. |
| mãĨ dO-bAra unHẼ bulAŨ? | Should I call them again? |
| naHĨ, raHnE dO | No, let it go (lit., let it remain). |
| mãĨ nE jAn-bUjh-kar Aj naokar kO jAnE dIA | I purposely (= intentionally) let the servant go today. |
| ustAd sAHib HamẼ jamAat mẼ ãgrEzI naHĨ bOlnE dEtE | The teacher doesn't let us speak English in class. |

1. When any tense or mood of dEnA (to give) follows the inflected infinitive of another verb, the resulting phrase shows permission, that is, allowing or letting someone do something. The one who receives the permission is indicated by kO.

2. Since dEnA is transitive--that is, takes nE--it agrees not with the subject but rather with any object that occurs (so, tasvIrẼ khẼcnE dĨ).

3. raHnE + dO/dIjIE (lit., Let it remain) is a very common idiom meaning "Leave it," "Let it go" or "Don't bother."

### 22-G The inflected infinitive plus na pAnA to show unaccomplished action or state

| | |
|---|---|
| mãĨ nE sunA Hai ki vO Aj AnE na pAẼgE/I | I've heard that they won't manage to come today. |
| vakt itnA kam thA ki Ham cAE bhI pInE na pAE/Ĩ | The time was so short (lit., less) that we didn't even manage to have tea. |

| | |
|---|---|
| sAHib nE kOSiS tO kI, lEkin Ek machlI pakahnE na pAE | The gentleman did try, but he didn't succeed in catching a single fish. |

1. pAnA (to get, find, obtain) may be combined with the inflected infinitive of a verb and the negative "na" to show failure to accomplish something; in other words, not succeeding.

2. This compound is rarely used without the negative, and only then when the context in some other way indicates a negative aspect.

3. In the construction noted here, pAnA behaves as an intransitive verb and does not take nE. As a regular verb, apart from the construction shown here, it does of course take nE. So,

| | |
|---|---|
| us nE yi kitAb lAHaor mẼ pAI | He/She found (or, ran across) this book in Lahore. |

4. An entirely different use of pAnA (with the root of a verb) occurs for positive ideas (of "succeeding"); but as its occurrence is so uncommon it is not taught in this course.

## 22-H sA/sE/sI for qualification and comparison

| | |
|---|---|
| baHut sE baccE tamASA dEkhnE AE | Lots of children came to see the "show." |
| thORA sA pAnI ittifAk sE mEz par girA | A tiny bit of water accidentally spilled on the table. |
| rAsta thORA sA tãg Hai -- isE caoRA banAnA cAHIE | The path is a little bit narrow. You (/we/they) ought to make it wide(r). |
| daftar kE pardE nIlE sE HOtE Hãĩ | The office curtains are bluish (or, slightly/"sort of" blue). |
| mãĩ nE baRI kOSiS kI lEkin sirf chOTI sI machlI pakRI | I tried very hard but only caught a very little (or, smallish) fish. |
| vO mOTA sA AdmI kaon Hai? | Who is that rather fat man? |
| yi daraKt baHut sA phal dEtA Hai | This tree bears a good deal of fruit. |
| kal mãĩ nE Ek chOTI sI kitAb yaHÃ chORI | Yesterday I left a tiny (or smallish sort of) book here. |

1. sA/sE/sI are often added to words, especially adjectives, to limit or qualify them, similar to the English "somewhat," "rather" or "sort of."

2. When added to nouns, a comparative aspect is brought out and the noun in effect becomes an adjective (just as -ish does in English: so, boy + ish = boyish, like or characteristic of a boy). For example,

| | |
|---|---|
| bAriS kE sabab sE rAsta Ek daryA sA ban gayA | On account of the rain, the road (or, path) became like a river (lit., river-ish/riverlike). |

## 22-I Vocabulary for Lesson Twenty-two

| | |
|---|---|
| alag | apart, separate; separately |
| ban jAnA | to become, turn into, turn out to be |
| (baRI) bhãĩs (f) | (big) buffalo-cow |
| bhArI | heavy |
| calAnA (nE) | to cause to move, start, go; to drive |
| caoRA/E/I | broad, wide |
| chORnA (nE) | to leave (alone), let go, abandon |
| cup | quiet, silent, still |
| daoRnA | to run |
| (caoRA) daryA (m) | (wide) river |
| (baRI) dAvat (f) | (big) invitation; feast; party |
| dAvat dEnA (nE) | to invite |
| (chOTA) gadhA (m) | (small) donkey |
| HalkA/E/I | light (in weight); weak (e.g., tea) |
| HAth lagAnA (nE) | to touch |
| ittifAk (m) | chance; agreement; ittifAk sE, accidentally |
| jAgnA | to wake up, become awake |
| jAn-bUjh-kar | intentional; intentionally, on purpose |
| kam | few; less |
| khẼcnA (nE) | to pull, draw, tug; tasvIr khẼcnA, to photograph |
| (mOTA) kulI (m) | (heavy/fat) coolie, porter |
| (mErA) kuttA (m) | (my) dog |
| (HamArA) mulk (m) | (our) country |
| paHcAnnA (nE) | to recognize |
| pakaRnA (nE) | to catch, seize, grab; arrest |
| (nayA) pardEsI (m) | (new) foreigner; also (adjective): foreign |
| rOknA (nE) | to stop, hinder; detain |
| sA/sE/sI | _____-ish; somewhat/rather/sort of _____ |
| (mErA) sAmAn (m) | (my) baggage, luggage; equipment |
| samjhAnA (nE) | to explain, cause to understand |
| SOr karnA (nE) | to make a noise/racket; from SOr (m), noise |

| | |
|---|---|
| SurU HOnA | to start, begin; from SurU (m), beginning |
| tãg | tight, narrow; fed-up |
| (baRA) tamASA (m) | (big) show, entertainment |
| tAza | fresh, new; up-to-the-minute |
| -vAlA/E/I | _____-er (the doer of an action); also used for imminent action |
| (baRI) zarUrat (f) | (great) need, necessity |

## 22-J Conversational review

(to be done with the teacher -- do not translate)

1. The teacher should hold up various items (e.g., kitAb, pinsal, tAlA, tasvIr, rasAla, kalam) and ask:

T. yi kitAb kitnE mẼ miltI Hai?

Then each student should reply, giving a price with the number repeated, according to the following model:

S. mErA KaiyAl Hai ki us kism kI kitAb paonE das das rupaE mẼ miltI Hai

2. Using free response, each student should give a sentence with the following adjectives repeated (in any gender or number), according to the pattern shown: baRA/E/I, chOTA/E/I, bhArI, HalkA/E/I, tAza, KAs, mOTA/E/I, ŨcA/E/I, garm, ThanDA/E/I, tEz, mIThA/E/I, sastA/E/I, dUr, AsAn, kAlA/E/I.

S. almArI mẼ baRI baRI kitAbẼ Hãĩ

3. The teacher should ask the following question of each student, who will then give his/her own answer, naming at least three or four things done.

T. kal Ap nE kyA kyA kAm kIE thE?
S. kal maĩ nE _______, _______ aor _______ kIA/E/I/Ĩ

4. Using free response, each student should give a sentence with the following adverbs repeated, in the same manner as in exercise 2., above: tEz, ÃHista, jaldI, ThIk, alag.

Let each student in the class give a different sentence for the same repeated word.

5. Use the words bhãĩs, gadhA and kuttA turn by turn (bArI bArI!) in the following "conversation":

S.1 kisAn kE pIchE pIchE kaonsA jAnvar cal raHA Hai?
S.2 kisAn kE pIchE pIchE _______ cal raHA/I Hai
S.3 kyA vO us kE AgE AgE bhI cal saktA/I Hai?
S.4 jĨ-HÃ _______ us kE AgE AgE bhI cal saktA/I Hai

Then repeat with another word and four more students.

6. Have each student give his/her own answer to this question, changing the person(s) each time:

T. Ap kE sAth sAth kaon cal raHA Hai?

S. mErE sAth sAth (mErA/E/I) ______ cal raHA/E/I Hai/HãĨ

7. Going around the class, each student should substitute one of these phrases in the model shown below:

us kI bAtẼ sunnA - ciTThI likhnA - aKbAr paRhnA - safar karnA - baiyAn karnA - bAzAr mẼ cIzẼ DhŨDnA - davA(I) khAnA - sabak paRhnA - bartanÕ kO dhOnA - baccÕ kE sAth khElnA - kalam sE likhnA

mãĨ us kI bAtẼ sun sun kar thak gayA/gaI HŨ

8. Substitute the following phrases in the model shown, "bArI bArI" around the class, and answer either "yes" or "no." If your answer is "yes," identify the person involved:

sAmAn utArnE-vAlA - ciTThI likhnE-vAlA/I - khAnA pakAnE-vAlA/I - kAr calAnE-vAlA/I - sabak samjhAnE-vAlA/I - girjA mẼ bOlnE-vAlA - Ap sE bAtẼ karnE-vAlA/I - saodA lAnE-vAlA/I - SOr karnE-vAlA/I - kamrÕ kO sAf karnE-vAlA/I - kapRÕ kO dhOnE-vAlA/I - lArI sE utarnE-vAlA/I - tasvIr khẼcnE-vAlA/I - kamrÕ mẼ jhARU dEnE-vAlA/I

T. Ap sAmAn utArnE-vAlE kO paHcAntE/I HãĨ?
S. jI-naHĨ, mãĨ sAmAn utArnE-vAlE kO naHĨ paHcAntA/I
or, S. jI-HÃ, sAmAn utArnE-vAlA mErA naokar Hai

9. Go around the class, using each of the phrases in exercise 8., above, as adjectives with some appropriate noun, according to the pattern:

ciTThI likhnE-vAlI aorat mErI baHin Hai/thI

10. Each student should answer the following question with his/her own reply, using vocabulary known and in the pattern shown:

T. Ap kyA karnEvAlE/I HãĨ?
S. mãĨ dO-paHr kA khAnA khAnEvAlA/I HŨ

11. Each student should answer the following two questions (bArI bArI around the class) with his/her own original reply, using known vocabulary and in the patterns shown:

T. Ap kaHÃ jAnE kO HãĨ?
S. mãĨ daftar jAnE kO HŨ

T. Ap kyA karnE kO HãĨ?
S. mãĨ zarA sair karnE kO HŨ

12. Substitute the following phrases in the model shown (bArI bArI around the class, changing the time with each phrase:

yi sabak paRhnA - un kI madad karnA - aKbAr KarIdnA - unHẼ bulAnA - kURA ghar kE pIchE phẼknA - sAmAn jama karnA - is bAt par sOcnA - naE kapRE banvAnA - kAr mẼ AnA - inHẼ istEmAl karnA - un kE baccÕ kO paRhAnA - SAm kA khAnA khAnA - subaH kI cAE pInA - ghar jAnA

T. Ap kab yi sabak paRhnE lagE/Ĩ?
S. mãĨ (time/day/etc.) yi sabak paRhnE lagA/I
(for example, subaH kE das bajE; or, mãgal kO/kE din)

13. Substitute the following verbs/phrases in the model shown (bArI bArI around the class) and give your own original answer:

jAnA - baiThnA - ArAm karnA - tamASA dEkhnA - lE jAnA - sair karnA - khElnA - tasvIr khẼcnA - intizAm karnA - bÃTnA - usE paHinnA - DhŨDnA - rasAla paRhnA - miThAI KarIdnA

T. Ap nE kisE jAnE dIA?
S. maĨ nE mAII kO jAnE dIA

14. Go around the class and have each student tell something that he/she did "not manage to" do during the past week. In their sentences the students must limit themselves to known vocabulary and structures. For example,

S. pichlE HaftE mãĨ zIAda ArAm na karnE pAyA/pAI
S. " " " nayA rasAla na paRhnE pAyA/pAI
S. " " " saodA na KarIdnE pAyA/pAI

# REVIEW FOUR

(after Lesson Twenty-two)

1. Remember that one of the main purposes of the five review lessons in this course is to allow the students to stop and catch their breath, as it were, without having any new material to cope with. While the aim in each review is to cover as much of the material in the preceding five lessons as possible, it is also permissible to go back to any previous lesson and take up matters that may have proven to be particularly difficult. How much of this is done will depend, of course, upon the time available. The teacher should not suggest, however, nor the students demand new information which involves vocabulary or structure not taught so far. This course has been purposely structured and limited so that only a selected number of items is included at any particular stage. Students will find plenty to keep them occupied with information already covered, without burdening them with additional new items (even new meanings for some of the vocabulary already learned)!

2. Pronunciation drills should be reviewed with the books closed. By now students should have gotten used to hearing the difference between /t/ and /T/, /th/ and /Th/, for example, without having to read them.

3. The teacher should go back over each section of Lessons Eighteen to Twenty-two, choosing representative sentences (or combinations of sentences) which drill the particular structural pattern required. The model sentences at this point can be practiced with much more vocabulary than was possible when they were first introduced and the students should, with the help of their teacher, be able to think up many substitutions.

4. More attention should be paid to speed at this stage, in case it has been neglected up to now. Students should not be content merely to stumble cautiously through a sentence, since the rhythm of the language is as important as the pronunciation of individual sounds.

5. You will certainly have noticed by now that one of the aims of the conversational reviews at the end of each lesson has been to teach you to think in Urdu. This cannot be done if you use English as a crutch. Admittedly, English has been used in the course where the materials have been introduced for the first time; but in a number of cases the English translations are clumsy, designed only to serve as a lexicon and not as a smooth rendering. When drilling any pattern, the teacher should put a model of that pattern on the blackboard and then as he goes around the class asking for changes on the pattern he should give the desired changes in Urdu, not in English. For example,

| | |
|---|---|
| T. (on blackboard) | unHŎ nE mujhE jAnE na dIA |
| T. (khAnA) | |
| S.1 | unHŎ nE mujhE khAnE na dIA |
| T. (ArAm karnA) | |
| S.2 | unHŎ nE mujhE ArAm karnE na dIA |

The same sentence could be expanded or varied to change the subject and the object, or to add a time phrase (varied), such as "jumE kO/kE din."

6. One very useful kind of drill, which will certainly keep you on your toes and may even seem like a "game" at the same time, is what is called the "progressive replacement drill." A sample of this is found in exercise 2 on p. 191. This kind of drill can be done with almost any familiar model sentence, replacing various items in the sentence at random (subject, verb, object, negative/positive, past/future, location, time, etc., etc.).

### Pronouns

jitnA/E/I (19)
jO/jis/jin (19)

### Postpositions

(kE) AgE (18)
(kE) bArE mẼ (20)
(kE) pIchE (18)
(kE) sabab sE (20)
(kE) sAmnE (18)

### Persons

caokIdAr (18)
kulI (22)
miHmAn (19)
mistrI (21)
pardEsI (22)
paROsI (19)

### Places

daryA (22)
maidAn (21)
mITĨg (19)
mulk (22)
paHAR (21)

### Animals

bhaIs (22)
gadhA (22)
jAnvar (18)
kuttA (22)
sAmp (20)

### Conjunctions

balki (21)
jab (19)
jab tak...(na) (19)
jaHÃ (19)
jaisA/E/I (19)
tab (19)

### Adverbs

acAnak (20)
alag (22)
cup (22)
dO-bAra (21)
Ek dam (19)
ittifAk sE (22)
jAn-bUjh-kar (22)
kabhI (18)
lagAtAr (21)
rOzAna (21)
vApas (19)

### Numbers

aRsaTh (20)
aRtAlIs (20)
aRtIs (20)
aThAIs (20)
aThAnavE (20)
aThAsI (20)
aTHattar (20)
aThAvan (20)
chabbIs (18)
chappan (18)
chattIs (18)
chEAlIs (18)
chEAnavE (18)
chEAsaTh (18)
chEAsI (18)
chiHattar (18)
navAsĨ (21)
ninAnavE (21)
sãĩkRa (20)
sãĩtAlIs (19)
sãĩtIs (19)
sarsaTh (19)
satAIs (19)
satAnavE (19)
satAsI (19)
satattar (19)
satAvan (19)
unAsI (21)
uncAs (21)
unHattar (21)
unsaTh (21)
untAlIs (21)
untIs (21)

### Adjectives

akElA/E/I (21)
alag (22)
bAkI (18)
bhArI (22)
caoRA/E/I (22)
cup (22)
dEsI (19)
gIlA/E/I (21)
HalkA/E/I (22)
jaisA/E/I (19)
kam (22)
khaRA/E/I (18)
KuS (21)
mOTA/E/I (18)
narm (19)
pasand (19)
sA/sE/sI (22)
saKt (19)
tãg (22)
tAza (22)
TERhA/E/I (21)
-vAlA/E/I (22)

### Verbs

A jAnA (20)
baiTh jAnA (20)
baiyAn karnA (18)
banAnA (18)
ban jAnA (22)
banvAnA (18)
bÃTnA (21)
biThAnA (18)
bOl uThnA (20)
bulAnA (18)
calAnA (22)
chORnA (22)
cuknA (20)
daoRnA (22)
dAvat dEnA (22)
dE dEnA (20)
DhŨDnA (21)
dikhAnA (18)
fikar karnA (21)
garm karnA (21)
ginnA (21)
gir paRnA (20)
HAth lagAnA (22)
HO jAnA (20)
intizAm karnA (19)
istEmAl karnA (18)
jAgnA (22)
jaldI karnA (20)
javAb dEnA (19)
Kabar dEnA (19)
karAnA (18)
Karc karnA (20)
karvAnA (18)
kAT DAlnA (20)
kATnA (20)
khA lEnA (20)
khẼcnA (22)
KuS karnA (21)
lagAnA (19)
lE jAnA (20)
lE lEnA (20)
lETnA (18)
mãgvAnA (18)
mAr DAlnA (20)
mArnA (20)
naHAnA (21)
paHcAnnA (22)
pakAnA (19)
pakaRnA (22)
pAnA (21)
paRhAnA (18)
paRh lEnA (20)
paRhvAnA (18)
pasand AnA/HOnA (19)
pasand karnA (19)
phẼk dEnA (20)
phẼknA (18)

### Verbs (cont.)

raH jAnA (20)
rOknA (22)
rO paRnA (20)
saknA (20)
samjhAnA (22)
savAl karnA (19)
sIdhA karnA (21)
sikhAnA (21)
SOr karnA (22)
sunAnA (20)
SurU HOnA (22)
tasvIr khẼcnA (22)
ThaHrnA (20)
thak jAnA (21)
ubAlnA (21)
utArnA (21)
zikar karnA (19)

### Other nouns

afsOs (20)
daraKt (18)
dAvat (22)
fikar (21)
intizAm (19)
istEmAl (18)
ittifAk (22)
javAb (19)
jUtA/I (21)
Kabar (19)
kism (21)
kURA (18)
maoka (21)
maosam (21)
miThAI (21)
palãg (18)
phATak (18)
raonak (19)
rasId (21)
rOSanI (19)
sAbun (19)
sAmAn (22)
savAl (19)
tamASA (22)
ummEd (19)
zabAn (19)
zarUrat (22)
zikar (19)

### Miscellaneous

KabardAr!
nA

## LESSON TWENTY-THREE

### 23-A Pronunciation drill (to be done only with the teacher)

1. Segmentation problem

us nE baRI minnat kI (He/She implored/begged a great deal.)
us nE baRI miHnat kI (He/She worked very hard.)

2. Urdu versus English - Note the differences between:

HO (be) & "hoe" (a garden tool)
lO (take) & "low" (not high)

### 23-B Some uses of the perfective participle

As an adjective (attributively)

| | |
|---|---|
| mEz par paRA HUA rasAla mErE pAs lAO | Bring me the magazine (that is) lying on the table. |
| khaolA HUA pAnI ab Kat(a)m Hai | The boiled water is finished now. |
| kyA vO sirf khaolA HUA pAnI pItE HãĨ? | Do they only drink boiled water? |
| yi phaTA HUA kOT ab kisI kAm kA naHĨ raHA | This torn coat isn't good for anything any more. |
| kuttA kisI kI TUTI HUI jUtI kE sAth khEl raHA Hai | The dog is playing with someone's broken (= old) shoe. |
| kulI band kI HUI cIzÕ kO lE gaE | The porters (/coolies) carried away the things that were packed up (lit., the having-been-closed things). |

1. Since participles are essentially verbal adjectives, they agree with the words they describe when they are attributive, that is, when they immediately/directly precede the words they qualify.

2. The perfective participle refers to an action or a state/condition that is, was, will be or might be past--that is, completed or "perfected" --at the time of the main verb. It has been previously used to form tenses (cf. § 14-C-2, § 18-D, § 19-D) but not as an adjective.

3. Appropriate (i.e., matching) forms of HUA/E/I may--but need not always--be used with the perfective participle in these instances. HUA/E/I itself is the perfective participle of HOnA (to be).

As an adjective (predicatively)

| | |
|---|---|
| dUdh mẼ pAnI milA HUA Hai | There's water mixed in the milk. |

| | |
|---|---|
| mAlI kA laRkA paRhA HUA Hai | The gardener's son is educated. |
| us kI laRkI bhI paRhI HUI Hai | His daughter is educated, too. |
| baccŌ kE kapRE palãg par paRE (HUE) thE | The children's clothes were lying on the bed. |
| lOg darI par baiThE (HUE) thE | People were sitting on the rug. |
| Ap kO sardI lagI (HUI) Hai? | Do you have a chill (or, Do you feel cold)? |
| un kE phATak par tAlA lagA (HUA) Hai | Their gate is locked (lit., A lock has been applied to their gate). |

4. When the perfective participle is predicative, that is, when it describes or qualifies a word indirectly and often in terms of some relationship (such as manner, state or condition), it may refer to the subject of the sentence. When it does do so it inflects to agree with that subject. The addition of HUA/E/I is optional.

5. There are two unusual examples which rank as exceptions in a study of this participle:

(a) paRhA HUA may also be replaced by paRhA likhA, inflected as needed, to show that one is "educated" (lit., is able to read and write). Therefore, we can also have,

| | |
|---|---|
| mAlI kA laRkA paRhA likhA Hai | The gardener's son is educated. |
| us kI laRkI bhI paRhI likhI Hai | His daughter is educated, too. |

(b) The perfective participle of calnA (to operate, function, move) is combined with jAnA--so, calA/Ē/I jAnA (to go away, leave)--and both verbs are inflected to agree with their subject. Hence,

| | |
|---|---|
| DAkTar sAHib kaHÃ HãĨ? | Where is the doctor? |
| vO tO calE gaE | Why, he left. |
| un kI mEm-sAHiba HãĨ? | Is his wife (lit., Mrs.) here? |
| naHĨ, vO bhI calI gaĨ | No, she left too. |

In meaning the combination functions more like an intensive verb (cf. § 20-G) than a perfective participle, except that it is not made with a basic root. Perhaps the participial aspect can be surmised in the sense of "having moved, he went," somewhat comparable to the English, "to get going, get moving."

| | |
|---|---|
| Ham nE darvAza khulÁ pAyA aor khiRkIÃ bhI khulI HUI dEkhĨ | We found the door open and saw the saw the windows open, too. |
| mãĨ nE ciTThI kO farS par paRA dEkhA | I saw the letter lying on the floor. |
| Ap usE phATak kE pAs khaRA HUA dEkhẼgE/I | You'll see him/her standing by the gate. |

| | |
|---|---|
| Aj mãĨ nE aKbAr mẼ likhA (HUA) dEkhA | I saw it written in the newspaper today. |
| Har us khiRkI kO jisE tum khulA HUA pAOgE band karO | Close every window that you find open. |

6. When the perfective participle is used predicatively it may have its own object. If it does it inflects to agree with that object unless the object is marked by kO or not expressed at all but only understood. In this latter case the participle always ends in /A/ and does not agree with anything in the sentence (cf. § 14-C-8-a, c). The use of HUA/E/I with these constructions is optional.

### To show antecedent action or state (conjunctively)

| | |
|---|---|
| Ap kO pAkistAn AE kitnI dEr HO gaI Hai? | How long has it been since you came to Pakistan? |
| mujhE yaHÃ AE takrIban chE maHInE HO gaE HãĨ | It's been almost six months since I came here. |
| vO battI HAth mẼ lIE (HUE) A raHI Hai | She's coming with a lamp in her hand. |
| us kA bAp aKbAr lIE barAm(a)dE mẼ baiThA Hai | His/Her father is sitting on the verandah with a newspaper. |
| us SaKs kO vaHÃ baiThE (HUE) Ek ghãTa HO gayA Hai | That person has been sitting there for an hour. |
| kulI sAmAn uThAE un kE pIchE jA raHA Hai | The porter (/coolie) is following them with (i.e., carrying their) baggage. |
| aorat garm kOT paHinE (HUE) thI | The woman was wearing a warm coat. |

7. If the perfective participle is used conjunctively (i.e., in the same way that the conjunctive participle is--cf. § 15-I-1, 2) it is changed to /E/ regardless of what the subject is. In other words, it does not agree with the subject. In these cases it is not usual to include the forms of HUA, though they sometimes do occur.

8. The conjunctive aspect of the above constructions can be seen by rephrasing them in English, as, for example,

> You, having come to Pakistan, how much lateness (/time) has become?
> She, having taken a lamp in her hand, is coming.
> The woman, having put on a warm coat, was (there in that condition).

| | |
|---|---|
| mãĨ AdhI rAt gaE sOyA/sOI | I went to bed (lit., slept) after midnight (= Half of the night having gone, I went to sleep). |
| unHÕ nE kaHA ki Ham subaH HUE calẼgE | They said, "We'll go at the crack of dawn" (lit., morning having become, we'll go). |

| | |
|---|---|
| nars kuch rAt raHE uThEgI | The nurse will get up very early (lit., some of the night having remained, will get up). |
| tum itnA din caRhE kyŪ uThE? | Why did you get up so late (lit., So much of the day having climbed, why did you get up)? |
| mistrI nE Ek Hafta guzrE kuch naHĪ kIA! | The skilled workman hasn't done anything for a whole week (lit, one week having passed, he has done nothing)! |

9. With time words and certain special verbs related to time the perfective participle is used in this conjunctive sense, usually changing to /E/ regardless of what the subject might be. In this usage the HUA/E/I addition is normally left out.

10. Such words as jAnA (to go), raHnA (to remain), guzarnA (to pass), HOnA (to be/become) and caRhnA (to climb, ascend--cf. a sundial's shadow rising, or the sun "climbing" into the sky) are commonly used in this way

### To show gradual or repeated action or state

| | |
|---|---|
| mãĪ baiThE baiThE thak gayA/gaI HŪ | I'm tired of just sitting (lit., sitting, sitting). |
| chOTA bacca mAlTA pakRE pakRE jA raHA thA | The little child was going along holding on to (lit., grabbing, grabbing) an orange. |
| bEcAra lETE lETE aor bhI kamzOr HO gayA | The poor fellow became weak(er) from just lying (in bed) (lit., lying, lying). |

11. When the perfective participle is repeated--for emphasis or to show the continuation of an action or condition/state--it likewise normally occurs in the inflected /E/ form and does not agree with the subject (but see § 27-E-2 for an exception). HUA/E/I is not used in these cases.

12. Not all verbs can be used in this form but only certain verbs which describe a state or condition that lasts.

### With related verbs (cognates)

| | |
|---|---|
| mErA ṢaoHar aksar banA banAyA kapRA paHintA Hai | My husband usually wears ready-made clothes. |
| unHŌ nE HamArI kI karAI bAt na mAnI | They didn't agree with (or, accept/follow) what we had decided on. |
| Ap pakI pakAI rOTI us dukAn sE KarId saktE/I Hãĩ | You can buy ready-cooked bread from that shop. |

13. Sometimes the perfective participles of two related (i.e., cognate) verbs (one basic and one causal) are used together adjectivally to refer to something already done. In these cases both participles change to agree with whatever noun they modify, and HUA/E/I is not used.

As a noun

| | |
|---|---|
| vO mErA kaHA naHĨ mAntI | She doesn't agree with (or, follow) what I say (or, said). |
| Ap nE un kE dIE HUE kE bArE mẼ kyA sunA? | What did you hear about their contribution (lit., what they have given)? |
| un kE kaHE par mãĨ nE yi kAm kIA | I did this work on their say-so (or, at their direction). |
| TikaT lIE baGair kOI andar naHĨ jA saktA | No one can go in without buying (lit., taking/getting) a ticket. |
| pUchE baGair aisA mat karO | Don't do this (or, such a thing/like this) without (first) asking. |

14. Occasionally the perfective participle may function as a noun. (Cf. the adjective bImAr [sick] which has often been used in this course as a noun, "sick one, patient", the person it describes being understood.)

15. In this usage the participle inflects, if needed, just as any noun would.

16. The use of HUA/E/I is optional.

17. The English word "ticket" comes into Urdu as TikaT and is generally masculine (e.g., when used to mean a "postage stamp"). However, some Urdu speakers make it feminine, and one should be aware of both possibilities. So, the usual construction would be,

| | |
|---|---|
| is ciTTnI par dO rupaE kA TikaT lagAO | Put (or, Stick) a two-rupee stamp on this letter. |

18. baGair (without) may also (when used with kE) be both a preposition (e.g., baGair pUchnE kE) and a postposition (e.g., pUchnE kE baGair). In some contexts it is equivalent to "unless"; so here we could say, "Unless you buy a ticket," "Unless you ask, . . . " In the examples given above it is, of course, used with the perfective participle as a noun rather than with the infinitive (also as a noun). With baGair, in fact, the participle is preferred to the infinitive.

19. In the two examples given with baGair the order of the words could be reversed; in other words, we could have,

baGair TikaT lIE . . .     and     baGair pUchE . . .

but the first order given above is probably more common.

## 23-C The indefinite words bAz (some), cand (a few) and kaI (several)

bAz (some)

| | |
|---|---|
| bAz tAlib-ilm Aj skUl naHĨ AE | Some students haven't come to school today. |

| | |
|---|---|
| bAz lOg HamESa is tara kaHtE Hãĩ | Some people always talk like this. |
| jO mAlTE tum bAzAr sE lAE un mẼ sE bAz KarAb Hãĩ | Some of the oranges which you brought from the market are spoiled. |
| bAz lOg tÃgE par jAẼgE aor bAz paidal jAẼgE | Some of the people will go on tongas and some will go on foot. |
| bAzÕ nE tamASE kO pasand na kIA | Some didn't like the entertainment (or, show). |
| un mẼ sE bAz baHut daolatmand Hãĩ | Some of them are very rich. |

1. Since kOI/kisI has no plural (cf. § 7-D-1) the word bAz (some) is used instead. The examples given show it both as an adjective (usual) and a pronoun (occasional).

2. mẼ sE (referred to in § 22-B-6), while literally "from in" is used in the sense of "from amongst" (or, "out of," "of").

cand (a few)

| | |
|---|---|
| cand baccE bAG mẼ khEl raHE Hãĩ | A few (= some) children are playing in the garden. |
| cand lOg dAvat par naHĨ A sakE | A few people haven't been able to come to the "party" (or, invitation [to any function]). |
| saodE mẼ sE cand cIzẼ HamArI Hãĩ aor cand misaz grIn kE lIE Hãĩ | Some of the things in the supplies (or, groceries) are ours and some are for Mrs. Green. |
| cand Ek tAlib-ilm Aj HAzir naHĨ | A few (or, some few) students aren't here (lit., present) today. |
| dunyA kE cand mulk kAfI daolatmand HOtE Hãĩ | A few countries in (lit., of) the world are quite wealthy. |

3. cand is an indefinite plural pronoun meaning "a few."

4. Note that the number Ek (one) is sometimes added--as it may also be to bAz (some) and kaI (several)--with no appreciable difference in the meaning. However, when Ek is added to any number it makes that number indefinite. So,

| | |
|---|---|
| mujhE ThIk pata naHĨ lEkin mErA KaiyAl Hai ki mITĩg mẼ bIs Ek aoratẼ AĨ | I don't know for sure but I think that some twenty (i.e., twenty, more or less) women came to the meeting. |
| mAlUm HOtA Hai ki us kA bhAI das Ek sAl kA Hai | It appears that his/her brother is about ten (i.e., ten, more or less) years old. |

### kaĨ (several)

| | |
|---|---|
| mãĨ nE kaI dafa unHẼ likhA Hai lEkin Ek bhI javAb naHĨ pAyA | I've written to them several times but not received a single reply. |
| us kI kaI AdatẼ Hãĩ jO mujhE pasand naHĨ | He/She has several habits (or, ways) which I don't like. |
| mEz par kaI cIzẼ mIThI Hãĩ aor kaI namkIn | Several (= Some) things on the table are sweet and some are salty. |

5. kaI means "several" and, like cand and bAz, does not change before the plural nouns and verbs it is used with.

## 23-D Indefinite compounds conveying the idea of "-ever"

### jO kOI (whoever, whatever)

| | |
|---|---|
| jO kOI AnA cAHE usE AnE dO | Whoever wants to come, let him/her come. |
| jO kOI is jumlE kA matlab batA sakE batAE | Whoever can give (lit., tell) the meaning of this sentence, do so (lit., let him/her tell it). |
| jO kOI pardEs jAnA cAHtA Hai zarUr Hai ki us kE pAs kAfI rupaE HÕ | Whoever wants to go abroad (i.e., to a foreign country), it is necessary for him/her to have plenty of (lit., enough) money. |
| jis kisI gAÕ mẼ bhI Ham gaE vaHÃ kam sE kam Ek masjid dEkhI | In whichever village we went we saw at least one mosque. |

1. In these examples the compound may--just as its separate elements--be either a pronoun or (like the final sentence) an adjective (cf. § 7-D-1).

2. In the final sentence kam sE kam (at least) may also be heard as kam az kam, which is its Persian language equivalent.

### jO kuch (whatever)

| | |
|---|---|
| jO kuch us nE kaHA mãĩ nE us par KUb Gaor kIA | I considered very carefully whatever he/she said. |
| jO kuch Ap cAHẼ bairA Ap kE lIE lAEgA | Whatever you want, the waiter (/bearer) will bring for you. |
| jO kuch mãĩ sIkhtA/I HŨ, usE jAkar istEmAl karnE kI kOSiS kartA/I HŨ | Whatever I learn I go and try to make use of. |

| | |
|---|---|
| jO kuch is sabak mẼ Hai Ap acchI tara sE yAd rakhẼ | Try to remember well whatever is in this lesson. |

3. jO kuch occurs only as a pronoun and cannot be inflected (as jO kOI was to jis kisI). Cf. § 12-H-1.

jaHÃ kaHĨ (wherever)

| | |
|---|---|
| jaHÃ kaHĨ bacca jAtA Hai vaHÃ us kA kuttA bhI us kE pIchE pIchE jAtA Hai | Wherever the child goes his dog follows him. |
| jaHÃ kaHĨ tum jAnA cAHO mãĩ tumHArE sAth jAŨgA/I | Wherever you want to go I'll go with you. |
| jaHÃ kaHĨ Ham gaE lOgÕ nE HamẼ cAE pilAI | Wherever we went people gave us (i.e., caused us to drink) tea. |
| jaHÃ kaHĨ Ap dunyA mẼ jAẼ Ap kO acchE aor burE lOg milẼgE | Wherever you go in the world, you'll find good people and bad. |
| jaHÃ kaHĨ Ap dEkhẼ paHAR HI paHAR dikhAI dEtE Hãĩ | Wherever you look you'll see only (i.e., nothing but) mountains. |

4. jaHÃ kaHĨ is an indefinite compound adverb which does not, of course, change. Cf. § 15-H.

5. The repetition of words with the emphatic HI between them suggests "only that thing" or "nothing else but that thing." For example,

| | |
|---|---|
| itnI bAriS HUI Hai ki pAnI HI pAnI dikhAI dEtA Hai | There has been so much rain that nothing but water can be seen. |
| Aj-kal bAz jagÕ mẼ GarIb HI GarIb raHtE Hãĩ | Nowadays nobody but the poor live in certain areas (lit., some places). |

6. dikhAI dEnA (to be seen) is an example of a special construction in Urdu that uses the feminine form of the perfective participle--in this case of dikhAnA (to show)--plus dEnA (to give), much as an intensifying verb (cf. § 20-G-1 and § 23-B-4-b). In this case the participle does not change but inflection takes place in the second (or dEnA) part of the verb.

7. Another example of this kind of verb is sunAI dEnA (to be heard), made from sunAnA (to cause to hear, recite) plus dEnA (to give). Both this verb and dikhAI dEnA are passive in significance. So,

| | |
|---|---|
| itnA SOr Hai ki mujhE kuch sunAI naHĨ dEtA | There is so much noise that I can't hear anything (lit., to me nothing is heard). |
| Ap kI AvAz mujhE sunAI na dI | I couldn't hear your voice. |

Because of their usage as passives neither dikhAI dEnA nor sunAI dEnA is transitive; in other words, neither compound verb takes nE.

jab kabhI (whenever, as often as)

| | |
|---|---|
| jab kabhI Ap AnA cAHĒ, tO taSrIf lE AIE | Whenever you want to, please come along (or, over)! |
| jab kabhI Ap kOI bAt na samajh sakĒ, tO apnE ustAd sE pUchĒ | Whenever you don't understand something ask your teacher. |
| jab kabhI Ap kO zIAda kAm paRE, tO mãĩ Ap kI madad karŨgA/I | Whenever you have too much work to do (lit., too much work falls to you) I'll help you. |
| jab kabhI skUl sE chuTTI HOtI Hai, tO tAlib-ilm baHut KuS mAlUm HOtE Hãĩ | Whenever there is a holiday from school the students appear to be very happy. |

8. "Whenever" (just as in English) is ambiguous, and may mean "at the time that" (referring to one particular instance) or "as often as" (referring to a repeated situation). The context alone can make it certain.

### 23-E The uninflected perfective participle plus karnA to show customary action or state

| | |
|---|---|
| DAkvAlA takrIban das bajE AyA kartA thA | The mailman used to come about ten o'clock. |
| tAlib-ilm Har rOz kam sE kam chE ghãTE urdU paRhA kartE Hãĩ | The students study Urdu regularly at least six hours each day. |
| agar Ham ATh ghãTE rOzAna urdU paRhA karĒ, tO us mĒ aor bhI tarakkI karĒ | If we should study Urdu for eight hours a day, we would make even more progress in it. |
| vO kOSiS kartE Hãĩ ki tanKA mĒ sE kuch bacAyA karĒ | They try to save (something) regularly out of their salary. |
| Ainda sARhE sAt bajE HAzir HUA karO | In the future get here (lit., be present) at half past seven. |
| subaH aor SAm ãgIThI mĒ Ag jalAyA karO | Light the fire in the stove regularly morning and evening. |
| mãĩ unHĒ likhA karŨgA/I | I'll write to them regularly. |
| baccŌ sE kaHnA ki us par HAth na lagAyA karĒ | Tell the children not to touch (or, keep touching) it. |
| masIHI lOg itvAr kO/kE din girjA jAyA kartE Hãĩ | Christians (lit., Christian people) go to church on Sunday(s). |

| | |
|---|---|
| KAnsAmĀ, cAE cAr bajE pilAyA karO | Cook, give (or, serve/lit., cause us to drink) tea at four o'clock (as a matter of course). |

1. The uninflected perfective participle (always ending in -A) may be used with the present or past habitual and future tenses or the imperative and subjunctive moods of karnA (to do) in order to indicate habitual, frequent, regular or customary action or state. Because of this it may usually be translated by such adverbs as "always, regularly, usually," even when these words are not actually used.

2. Orders to servants which are to be performed regularly as a matter of course are commonly given in the imperative of this form.

3. Although so far in this course we have only come across an irregular perfective participle of jAnA (to go), viz., gayA/gaE/gaI (§ 14-C-9), in this customary compound above the regular perfective participle jAyA (not gayA) is used.

4. The same uninflected perfective participle of any verb (including jAyA rather than gayA) may also occur with various forms of the verb cAHnA (to want) in order to suggest an action which is imminent. However, since this form is formal and literary--although one may occasionally hear it in speech--it is usually replaced by the far more common "imminent" forms which take the inflected infinitive plus -vAlA (§ 22-C-4) or kO and HOnA (§ 22-D).

## 23-F Vocabulary for Lesson Twenty-three

| | |
|---|---|
| (acchI) Adat (f) | (good) habit |
| Ainda | in the future, from now on |
| (mErI) AvAz (f) | (my) sound, voice |
| bacAnA (nE) | to save; keep, preserve |
| (kE) baGair | without; unless |
| bAz | some |
| burA/E/I | bad, evil |
| calA/E/I jAnA | to go away, leave, depart |
| cand | a few; some |
| caRhnA | to climb, ascend, go up; to mount |
| daolatmand | rich, wealthy |
| dikhAI dEnA | to be seen, appear |
| (baRI) dunyA (f) | (big) world |
| guzarnA | to pass by, to pass away (= to die) |
| HAzir | present, in attendance (= here) |
| jab kabhI | whenever, as often as |
| jaHĀ kaHĪ | wherever |

| | |
|---|---|
| jalAnA (nE) | to light, to burn (to cause to burn) |
| jO kOI | whoever, whatever |
| jO kuch | whatever |
| kaI | several; quite a few |
| kam sE kam (/kam az kam) | at least |
| kamzOr | weak, frail, feeble |
| khaolnA | to be boiling, to boil |
| khulnA | to be open, to open |
| lE AnA | to bring along |
| namkIn | salty |
| paidal | on foot, by foot |
| paknA | to be cooked, to cook |
| ThanDA) pardEs (m) | (cold) foreign country; "abroad" |
| phaTnA | to get torn, to tear |
| pilAnA (nE) | to give a drink to, to cause to drink |
| (acchA) SaKs (m) | (good) person, individual |
| sunAI dEnA | to be heard, to sound |
| tarakkI karnA (nE) | to develop, make progress; from tarakkI (f), development, progress |
| (maHĨgA/I) TikaT (m/f) | (expensive) postage stamp, ticket (for admission, etc.) |
| TUTnA | to be or get broken, to break |
| uThAnA (nE) | to raise, lift up, pick up (something) |
| yAd rakhnA (nE) | to remember, keep in mind; from yAd (f), memory |

## 23-G Conversational review

(to be done with the teacher -- do not translate)

1. Answer the question below turn by turn around the class, using the words/phrases given: battI, aKbAr, pinsal, kOT, pÃc tasvIrẼ, jUtI, TOpI, cAbIÃ, tIn rasAlE, ghaRI, dO TikaT, nayA tAlA, purAnA kalam, kAGaz.

T. Ap kI kyA cIz palãg par paRI HUI Hai? (battI)
S. mErI battI palãg par paRI HUI Hai
etc., etc.

2. Each student should answer personally the following question put to him/her by the teacher, using a number and such time words as din, HaftE, maHInE and sAl, as required.

T. Ap kO pAkistAn AE kitnI dEr HO gaI Hai?
S. mujhE pAkistAn AE ____________________.

The teacher should repeat the question with each student.

3. Using free response, each student should answer the following question with some appropriate word substituted each time. The teacher should repeat the question for each student. For example,

T. Aj Ap kyA lIE (HUE) skUl mẼ AE/I Hãĩ?
S. Aj maĩ kitAb lIE (HUE) skUl mẼ AyA/AI HŨ
etc., etc.

4. Substitute the following phrases in the answers to the question given below. The question should be repeated with each student around the class.

mErA paROsI
us kI saHElI
mistrI sAHib
tumHArA bhAI
un kI mÃ
maĩ Kud
ustAd sAHib
chOTE baccE
mErI laRkI
mis ________
misaz ________
misTar ________

T. kaon baiThE baiThE thak gayA Hai? (mErA paROsI)
S. mErA paROsI baiThE baiThE thak gayA Hai
etc., etc.

5. Using free response, each student should answer the following question around the class. For example,

T. Ap kisE phATak kE pAs khaRA HUA dEkhtE/I Hãĩ?
S. maĩ misaz grIn kO phATak kE pAs khaRA HUA dEkhtA/I HŨ
etc., etc.

6. Turn by turn around the class, the students should finish these sentences, giving their own free response. If time permits, two or three students might give different answers to the same question. For example,

T. ciTThI likhE baGair ____________________
S. ciTThI likhE baGair Ap kO javAb naHĪ milEgA
etc., etc.

(a) ciTThI likhE baGair ____________________
(b) kitAb paRhE baGair ____________________
(c) khAnA khAE baGair ____________________
(d) pAnI ubAlE baGair ____________________
(e) battI jalAE baGair ____________________
(f) davA(I) pIE baGair ____________________
(g) gadhA mA[illegible]Gair ____________________
(h) cAbI lAF[illegible]air ____________________
(i) khiRkI khOlE baGair ____________________
(j) darvAza band kIE baGair ____________________
(l) ijAzat lIE baGair ____________________

7. Use bAz, cand, kaI, sab or kOI _____ naHĪ in answering the following questions around the class. Give full answers. For example,

T. is skUl kE kitnE tAlib-ilm bImAr Hãĩ?
S. is skUl kE bAz tAlib-ilm bImAr Hãĩ

T. is skUl kE kitnE tAlib-ilm thak gaE Hãĩ?
HOSyAr
HAzir naHĪ
daolatmand
GarIb
sust
mihnatI

8. Replace progressively the following words/phrases, making each change on the latest sentence only. Try to do it just from listening to the clue given by the teacher without looking at the book. The teacher should put the starting sentence on the blackboard, pronounce it, and then have the students say it after him. Following this he can begin turn by turn with the substitutions.

T. (on blackboard) mãĩ AdhI rAt gaE sOyA
SS. mãĩ AdhI rAt gaE sOyA

| | |
|---|---|
| T. Ham | S. Ham AdhI rAt gaE sOE |
| T. uThnA | S. Ham AdhI rAt gaE uThE |
| T. mErI baHin | S. mErI baHin AdhI rAt gaE uThI |
| T. kuch rAt raHE | S. mErI baHin kuch rAt raHE uThI |
| T. un kE miHmAn | S. un kE miHmAn kuch rAt raHE uThE |
| T. calA jAnA | S. un kE miHmAn kuch rAt raHE calE gaE |
| T. DAkTar sAHib | S. DAkTar sAHib kuch rAt raHE calE gaE |
| T. subaH HUE | S. DAkTar sAHib subaH HUE calE gaE |
| T. uThnA | S. DAkTar sAHib subaH HUE uThE |
| T. nars | S. nars subaH HUE uThE |
| T. HaspitAl jAnA | S. nars subaH HUE HaspitAl gaI |
| T. din caRhE | S. nars din caRhE HaspitAl gaI |
| T. kAm SurU karnA | S. nars din caRhE kAm SurU karEgI |
| T. Ham sab | S. Ham sab din caRhE kAm SurU karÊgE |
| T. dO din guzrE | S. Ham sab dO din guzrE kAm SurU karÊgE |

9. Using free response, finish these sentences around the class with appropriate words in Urdu. The teacher should pronounce each one first and then the student should say it after him, adding his/her conclusion as desired. If there is time, one sentence might be used for two or three students so that they can give different answers to the same statement.

T/S. jO kOI pAkistAn AtA Hai ____________________
T/S. jO kOI urdU sIkhnA cAHE ____________________
T/S. jO kuch mãĩ KarIdnA cAHtA/I HŨ ____________________
T/S. jO kuch mãĩ nE paRhA Hai ____________________
T/S. jaHÃ kaHĨ Ham jAẼ ____________________
T/S. jaHÃ kaHĨ Ham dEkhtE Hãĩ ________ HI __________
T/S. jab kabhI mãĩ skUl AtA/I HŨ tO ____________________
T/S. jab kabhI Ap kisI urdU bOlnE-vAlE sE bAt karẼ tO ______________

10. Turn by turn around the class the teacher should ask the following questions, giving two or three students a chance to make different answers to the same question. Answers should be full and complete sentences.

T. Ap subaH kis vakt uThA kartE/I Hãĩ?
T. Ap kis vakt SAm kA khAnA khAyA kartE/I Hãĩ?
T. Ap ATh bajE subaH kaHÃ jAyA kartE/I Hãĩ?
T. Ap kaonsE din bAzAr sE saodA lAyA kartE/I Hãĩ?
T. Ap apnE ustAd sE kyA pUchA kartE/I Hãĩ?
T. Ap kinHẼ ciTThIÃ likhA kartE/I Hãĩ?
T. Ap kis cIz sE darvAzE kA tAlA khOlA kartE/I Hãĩ? (one answer)
T. Ap kyA lIE skUl AyA kartE/I Hãĩ?
T. Ap kO urdU kaon sikhAyA kartA Hai?
T. Ap kO dunyA kI KabarẼ kis tara sE mAlUm HUA kartI Hãĩ?
T. Ap kaisE skUl AyA kartE/I Hãĩ?

For example, one student might say:
S. mãĩ subaH kE pÃc bajE uThA kartI HŨ,
while another might say:
S. mãĩ sARhE chE bajE subaH uThA kartA HŨ

# LESSON TWENTY-FOUR

## 24-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /O/, /U/ and /Ū/ (49/53/54)

lO likh lO (Come [and] write.)
"lU" likh lO (Write "lU" [a hot wind].)
"lŪ" likh lO (Write "lŪ" [I may take (it)].)

2. Urdu versus English - Note the differences between:

| | | |
|---|---|---|
| pit (bile) | & | "pit" (a hole, depression) |
| dO (give; two) | & | "dough" (a flour mixture) |

## 24-B Some uses of the imperfective participle

### As an adjective (attributively)

| | |
|---|---|
| caltI kAr kE AgE mat daoRO | Don't (ever) run in front of a moving car. |
| khaoltE HUE pAnI sE cAE banAO | Make the tea with boil*ing* water. |
| khaoltA HUA pAnI ab Kat(a)m HUA | The boil*ing* water is finished now. |
| girtI HUI baccI kO pakaR lO | Grab the little girl who is falling. |
| jaltI HUI battI kO bujhAO | Turn off the light that is burning. |

1. Like the perfective participle (§ 23-B), the imperfective participle is essentially a verbal adjective, and as such agrees with the word it describes *when it is attributive*, that is, when it immediately/directly precedes the word it qualifies.

2. The *imperfective participle* refers to an action or a state/condition that is, was, will be or might be *in progress*--that is, not yet completed or "perfected"--*at the time of the main verb*. It was previously encountered in § 8-C-2 and § 15-D-1, but in both cases it was used to form tenses rather than as an adjective.

3. Appropriate (i.e., matching) forms of HUA/E/I (the perfective participle of HOnA) generally occur, but may sometimes be omitted.

### As an adjective (predicatively)

| | |
|---|---|
| laRkI rOtI HUI AI | The girl came crying. |
| laRkA HãstA HUA kuttE kO mAr raHA thA | The boy was laughing as he was beating the dog. |
| mãĪ daoRtA HUA jAŪgA | I'll go running. |
| aoratĒ Apas mĒ bAtĒ kartI HUI A raHI Hãĩ | The women are coming, talking amongst themselves (as they come). |

4. When the imperfective participle is predicative, that is, qualifies or describes a word indirectly and often in terms of some relationship (such as manner, state or condition), it may refer to the subject of the sentence. When it does do so it inflects to agree with that subject. The addition of HUA/E/I is optional.

| | |
|---|---|
| Ap nE mErA KAnsAmÃ bAzAr jAtE dEkhA? | Did you see my cook going to the market? |
| mAlI gadhA pakaRtE HUE mErE pAs AyA | The gardener came to me, holding on to the donkey. |
| narsẼ baRE din kE gIt gAtE (HUE) apnI apnI jaga calI gaĨ | The nurses went each to their own places, singing Christmas songs. |
| ustAd tAlib-ilmÕ kO sabak sunAtE (HUE) sunEgA | The teacher will listen to the students reciting the lesson. |
| mãĨ nE unHẼ HAth milAtE dEkhA | I saw them shaking hands. |
| mãĨ tumHẼ raddI kAGaz jalAtE HUE dEkhnA cAHtA/I HŨ | I want to see you burning up the waste (i.e., scrap, useless) papers. |
| mãĨ aoratẼ rOTI pakAtE dEkh raHI thI | I was watching women baking (lit., cooking) bread. |
| mãĨ aoratẼ rOTI pakAtI (HUI) dEkh raHI thI | I was watching women baking (lit., cooking) bread. |

5. When the imperfective participle is used predicatively it may have its own object. If that object is used without kO then the participle preferably ends in /E/. It may occasionally, however, agree with that object (as in the last sentence just above). HUA/E/I is again optional.

| | |
|---|---|
| mãĨ usE raddI kAGazÕ kO jalAtE / jalAtA dEkhŨgA/I | I'll watch him/her burning the waste papers. |
| Ham nE caokIdAr kO sOtE / sOtA pAyA | We found the watchman sleeping! |
| tum laRkI kO rOtE HUE / rOtA HUA sun saktE HO? | Can you hear the girl crying? |

6. Whenever the object of the imperfective participle is used with kO then the participle may either end in /E/ (preferred) or in /A/ (occasional). Here, too, the use of HUA/E/I is optional.

To show concurrent action or state

| | |
|---|---|
| vApas AtE vakt mãĨ rAsta bhUl gayA/gaI | On the way back (lit., At the time of coming back) I forgot the way. |

| | |
|---|---|
| us kE bOltE vakt mãĨ zarA sO gayA/gaI | While he/she was speaking I dropped off to sleep a little. |
| aorat ciTThI paRhtE vakt rO paRI | While she was reading the letter the woman burst out crying. |
| vO naHAtE vakt HamESa gayA kartA Hai | He always sings when he takes a bath. |
| baccO! mŨ HAth dhOtE vakt sAbun zarUr lagAyA karO | Children, when you wash your face and hands, always use soap! |
| imtiHAn dEtE vakt kisI nE kOI bAt na kI | During the examination (lit., While the students were giving/taking the examination) no one talked. |
| bURhI aorat sIRhI sE utartE vakt gir paRI | The old lady fell while she was coming down the stairs. |

7. The inflected imperfective participle may be followed by vakt (time) --with the postposition understood but not expressed--in the sense of "at the time of," "while" or "during." It expresses an action which occurs at the same time as another action.

| | |
|---|---|
| apnI mÃ kO dEkhtE HI chOTA bacca baHut KuS HO gayA | As soon as he saw his mother the little child became very happy. |
| Ap kI AvAz kO suntE HI mãĨ kursI par sE uThA/I | I got up from (= out of) the chair as soon as I heard your voice. |
| davA(I) khAtE HI us kI baHin acchI HOnE lagI | As soon as she took the medicine his/her sister began to get well. |
| ciTThI likhtE HI mãĨ nE usE DAk mẼ DAlA | As soon as I wrote the letter I dropped it in the mail. |
| Ham ciTThI paRhtE HI HairAn HO gaE | As soon as we read the letter we were surprised. |
| skUl paHũctE HI tAlib-ilm apnE ustAd sE savAl karnE lagE | As soon as they reached school the students began to ask their teacher questions. |
| subaH HOtE (HI) vO mErE pAs AyA | As soon as it was morning he came to me. |

8. The inflected imperfective participle followed by HI shows one action occurring immediately after another action or state; that is, the action or state referred to in the participle occurs just before or at the same time as the action of the main verb. While the translations in English above stress the past aspect, a more literal rendering of each imperfective participle shows its essential nature. So, "just seeing . . . ," "just hearing . . . ," "just taking/eating . . . ," etc.

9. Where the subject is inanimate (as in the final example with subaH, morning) the emphatic particle HI may sometimes be omitted.

To show gradual or repeated action or state

| | |
|---|---|
| mãĨ samjhAtE samjhAtE thak gayA/gaI HŨ | I am (lit., have become) tired of explaining it over and over again (lit., explaining, explaining). |
| tAlib-ilm paRhtE paRhtE sO gayA | The student fell asleep studying. |
| tum kOSiS kartE kartE kAmyAb HO jAOgE/I | You'll succeed (lit., become successful) if you try hard enough (lit., trying, trying). |
| mãĨ girtE girtE bacA/I | I almost fell (lit., Falling, falling, I was saved/escaped). |
| Ham darvAzE khaTkhaTAtE khaTkhaTAtE kisI kO jagA na sakE | (In spite of) knocking and knocking on the door we weren't able to wake anybody up. |
| din caRhtE caRhtE Ham nE apnA safar SurU kIA | We started our trip as it was just (or, gradually) turning light (lit., day). |
| andhErA HOtE HOtE Ham gAÕ paHũcE | We reached the village as it was getting dark. |
| bEcAra DartE DartE HaspitAl gayA | The poor fellow went to the hospital in fear and trembling (lit., fearing, fearing). |
| kamAtE kamAtE bhI HamArA guzAra naHĨ HOtA | In spite of earning and earning, we still don't make ends meet (lit., our passing/getting by just isn't). |

10. If the imperfective participle is repeated it shows a gradual, continual or repeated action or state. In this form it normally inflects to /E/.

As a noun

| | |
|---|---|
| sOtE kO mat jagAO | Don't wake up the sleeping (one). |
| mÃgtI HUI kO kuch paisE dŨ? | Should I give some money to the woman who is begging (or, asking)? |
| laRtE HUÕ kO samjhAO ki mat laRO | Tell the men/boys who are fighting not to fight (lit., "Don't fight"). |

11. The imperfective participle may also on occasion function as a noun with the context (e.g., number and gender) indicating who is being referred to (cf. § 23-B-14, 15, 16).

12. The participle is inflected, if need be, just as any noun is. The forms of HUA are optional except (as in the last sentence) where they are needed to make the context clear (plural instead of singular).

## 24-C The postpositions (kE) baGair (without), (kI) jaga (in place of), (kI) bajAE (instead of), (kI) taraf (sE) ([from] in the direction of) and (kE) pAr (across)

(kE) baGair (without)

| | |
|---|---|
| Ap kE baGair Ham kuch naHĨ kar saktE | Without you we can't do anything. |
| tumHArE baGair HamArA kAm naHĨ caltA | Without you our work (just) won't carry on. |
| un kE dastKat kE baGair kuch naHĨ banEgA | Without his (pl. of respect for an officer) signature you won't get anywhere (lit., nothing will be made, or done). |
| bistar kE baGair lOg safar na kIA kartE thE | People didn't use to travel without (their) bedding. |
| kitAb kE baGair kuch sIkhnA muSkil HOtA Hai | It's difficult to learn without a book. |
| baGair ijAzat kE mãĨ chuTTI naHĨ lE saktA/I | I can't take time off (or, a leave of absence) without permission. |
| davA(I) kE baGair tumHArI mÃ acchI na HOnE pAEgI | Your mother won't manage to get well without medicine. |
| garmI mẼ baGair pãkhE kE guzAra naHĨ HOtA | In the heat (or, summer) one can't get along without a fan. |

1. baGair (without) occurs either as a postposition or a preposition (baGair _____ kE).

2. It is not commonly used with inflected infinitives (e.g., dastKat karnE kE baGair "without signing" ) but is preferred, without kE, with the perfective participle (e.g., dastKat kIE baGair, or, baGair dastKat kIE "without having signed" ). Cf. § 23-B-18.

(kI) jaga (in place of)

| | |
|---|---|
| mErI jaga Ap jAẼ | You go in my place. |
| yi AdmI mErI jaga kAm karEgA | This man will work in my place. |
| is tasvIr kI jaga kOI aor yaHÃ lagAnI cAHIE | You should put some other picture here in place of this one. |
| agar Ap kI bIvI kO yi pasand na AE tO vApas lAkar is kI jaga kOI aor cun saktE HãĨ | If your wife doesn't like this, then bring it back and you can choose another in its place. |

(kI) bajAE (instead of)

| | |
|---|---|
| jumErAt kI bajAE Ham jumE kO jAẼgE | We're going on Friday instead of Thursday. |
| machlI kI bajAE Ham Aj SAm murGI khAẼgE | Instead of fish we're going to have chicken tonight. |
| fAidE kI bajAE HamArA nuksAn HUA | Instead of benefit we suffered a loss (lit., our loss occurred). |
| bajAE fAidE kE HamArA nuksAn HUA | " " " " " " |
| bajAE Ek kambal kE mãĩ Aj-kal dO kambal istEmAl kartA/I HŨ | These days I use two blankets instead of one. |

3. kI jaga and kI bajAE are similar in meaning and sometimes overlap.

4. bajAE (instead of), like baGair (without), may also be a preposition, as the final two sentences show. In such a case the kI of the postposition becomes kE as a preposition.

5. bajAE is kE may also function as a conjunction to introduce a sentence. For example,

| | |
|---|---|
| bajAE is kE ki fAida HO HamArA nuksAn HUA | Instead of this that there would be any benefit we suffered a loss. |

6. fAida (benefit, use, advantage) and nuksAn (loss, damage, harm) are often used together as antonyms.

(kI) taraf (sE) ([from] in the direction of)

| | |
|---|---|
| HamArE mÃ-bAp kI taraf sE Aj ciTThI AI | A letter came from our parents today. |
| mErI taraf sE unHẼ salAm kaH dEnA | Give them my greetings. |
| rOtA HUA bacca apnI mÃ kI taraf dacR raHA Hai | The crying child is running to his mother. |
| mãĩ nE DAkTar sAHib kO HaspitAl kI taraf jAtE dEkhA | I saw the doctor going towards the hospital. |
| un kE gAÕ kI cArÕ taraf pAnI HI pAnI dikhAI dEtA Hai | All around (lit., On all four sides/directions of) their village nothing but water can be seen. |
| Ap kE pÃc rupaE mErI taraf Hãĩ | I owe you five rupees (lit., There are five of your rupees towards me). |
| tumHArI taraf cAlIs rupaE bAkI Hãĩ | You still owe forty rupees (lit., There are forty rupees left in your direction). |

7. (kI) taraf has the idea of "in the direction," whether away from something (with sE) or towards something (without sE).

8. By adding the word cArŌ (all four)--cf. § 20-D-1--to this postposition we gain the additional idea of "all around, surrounding completely."

9. The final two examples are useful expressions to remember in connection with debts.

(kE) pAr (across)

| | |
|---|---|
| vO DartE DartE saRak kE pAr gaI | She crossed the street with fear and trembling (lit., fearing, fearing) |
| Ap daryA kE pAr paidal naHĪ jA saktE kyŪki pAnI baHut gaHrA Hai | You can't cross the river on foot because the water is very deep. |
| AgE pul Hai -- Ap pul par sE pAr jA saktE HãĪ | There's a bridge ahead. You can cross on the bridge. |
| AO, Ham yaHĀ saRak kE (us) pAr calĒ | Let's cross the road here. |

10. pAr can be used adverbially, without kE, in the sense of "across, over there." This can be seen in the example with pul (bridge).

11. Sometimes "is" or "us" may be used with pAr, as kE is pAr/kE us pAr.

## 24-D raHnA (to remain) with participles to show "continuation"

With imperfective participles in general

| | |
|---|---|
| vO urdU paRhtI raHtI Hai | She keeps on studying Urdu. |
| AdmI baRI dEr tak HãstA raHA | The man kept on laughing for a long time. |
| nao-javAn laRkE laRtE raHE | The young men (lit., young boys) kept on fighting. |
| gAtE raHO! mujhE yi pasand Hai | Keep singing! I like it. |
| pichlE maHInE vO HAzir HOtI raHĪ -- mAlUm naHĪ ki ab unhĒ kyA HO gayA Hai | They (f) were here (lit., kept on being present) last month. I don't know what has happened to them. |
| cUlHA band na karO -- pAnI khaoltA raHE | Don't turn off the (cooking) stove. The water should keep on boiling. |
| kyA caokIdAr sArI rAt jAgtA raHtA Hai? | Does the watchman stay awake all (or, the whole) night? |

1. When any form of raHnA (to remain, stay) is combined with the imperfective participle of another verb it shows the action of that other verb as continuing. Hence, "to keep on _____ing."

2. Inasmuch as raHnA does not take nE, both it and the participle change to agree with the subject in number and gender.

3. The word nao-javAn means "young" and can be applied to both men and women. Whether it is masculine or feminine, or even used without a noun of "young people" in general, will be determined by the context. Sometimes javAn by itself (without nao-) is used in essentially the same way; however, as in this form it may also refer to a soldier it is better in order to avoid ambiguity to use it with a determining noun.

### With the imperfective participle of jAnA (= to be/get lost)

| | |
|---|---|
| mErI cAbI jAtI raHI | My key was (or, got) lost. |
| in tasvIrÕ kO acchI tara sE sambhAlO aisA na HO ki jAtI raHẼ | Take good care of (= Look after well) these pictures lest they get lost. |
| un kA sArA rupaya jAtA raHA | They lost all their money. |
| rEl-gARI par AtE vakt un kA kuch sAmAn jAtA raHA | When they were coming on the train they lost some of their baggage. |

4. The imperfective participle of jAnA (to go) plus an appropriate form of raHnA (to stay, remain) are frequently combined to suggest the idiom "to lose, be(come) lost," in other words, "to remain gone." Both verbs inflect to agree with their subject in number and gender.

### With the perfective participle of some verbs

| | |
|---|---|
| baiThE raHO -- varna DAkTar sAHib tumHẼ naHĨ dEkhẼgE | Don't get up (lit., Keep seated). Otherwise the doctor won't see (= look at/examine) you. |
| usE lETE raHnA cAHIE kyŨki vO baHut kamzOr Hai | He/She should stay down in bed (lit., keep lying) because he/she is very weak. |
| bEcArI sArA din bImAr paRI raHI | The poor soul (f) lay sick in bed the whole day. |
| kitAbẼ mEz par paRI raHẼ | The books should (= Let the books) stay on the table. |
| kitAbẼ mEz par paRI raHnE dO | Let the books stay (there) on the table. |
| lOg yaHÃ khaRE na raHẼ -- is tara kuch dikhAI naHĨ dEtA | People shouldn't keep on standing here. This way nobody can see anything (lit., nothing can be seen). |
| kyŨ aisE baiThE HO? kAm mẼ lagE raHO | Why are you just killing time (lit., sitting with no purpose)? Keep working (or, Get to work)! |

5. With a few verbs that describe a state or condition that can last, the perfective (rather than the imperfective) participle is used plus raHnA in order to show the continuation of the condition or state involved (cf. § 18-E-1). Both verbs are inflected to agree in number and person with the subject.

## 24-E jAnA (to go) with participles to show "progression"

### With imperfective-participles

| | |
|---|---|
| us kA HAl KarAb HOtA gayA | His/Her condition went from bad to worse (lit., went on being/getting bad). |
| HamĒ cAHIE ki urdU sIkhtE aor bOltE jAĒ | We need to go on learning and speaking Urdu. |
| usE davA(I) pilAtE jAO | Go on giving him/her the medicine. |
| davA(I) khAnE sE usE fAida HOtA jAEgA | He/She will get better (lit., keep receiving benefit) by taking the medicine. |
| yaHĀ na TharIE -- caltE jAIE | Please don't stop here -- Keep on going. |
| Aj-kal cIzŌ kI kImat zIAda HOtI jA raHI Hai | Nowadays the price of things keeps on going up. |

1. Although the use here is similar to that with raHnA (in § 24-D-1) there is a difference. raHnA (to remain) when added to the imperfective participle implies nothing more than a continuation of the action. On the other hand, when jAnA (to go) is added it suggests some sort of change or development ("progression") in the action, whether for better or for worse. The English translations "to keep on" (raHnA) and "to go on" (jAnA) do not do justice to this subtle difference.

2. Naturally, the compound changes to agree with its subject in number and gender.

### With perfective participles

| | |
|---|---|
| ciTThI likhE jAO | Go on (or, Carry on) with writing the letter. |
| apnA kAm kIE jAO | Keep right on with your work. |

3. Less commonly, the perfective participle of some verbs may be used with jAnA to emphasize the continuation of an action and to suggest encouragement for the doer of the action

## 24-F Vocabulary for Lesson Twenty-four

| | |
|---|---|
| (baRA) andhErA (m) | (great/deep) darkness |
| bacnA | to escape; to be saved, left, remaining |
| (kI) bajAE | instead of; also, bajAE is kE ki... (conj.) |

| | |
|---|---|
| bhUl jAnA | to forget; to "lose" |
| (mErA) bistar (m) | (my) bedding |
| bujhAnA (nE) | to put out, turn off, extinguish |
| bURhA/E/I | old, elderly (opp. of young) |
| (kAlA) cUlHA (m) | (black) stove (for cooking), fireplace |
| cunnA (nE) | to choose, select, pick out |
| (mErA) dastKat (m) | (my) signature, endorsement; dastKat karnA, to sign, endorse |
| (baRA) fAida (m) | (great) benefit, advantage; use |
| gaHrA/E/I | deep |
| gAnA (nE) | to sing; gAnA (m), singing |
| (nayA) gIt (m) | (new) s[illegible] hymn |
| (HamArA) guzAra (m) | (our) l[illegible]ood; getting along/by; guzAra karnA, to ge[illegible]ng, to make ends meet, to get by |
| HairAn | amazed, astonished, surprised |
| HãsnA | to laugh |
| HAth milAnA (nE) | to shake hands; from milAnA (nE), to cause to be met, found, gotten, matched; to join with |
| jagAnA (nE) | to awaken, wake up (someone) |
| jalnA | to be burned; to burn |
| kaH dEnA (nE) | to tell, say to |
| kamAnA (nE) | to earn |
| (nIlA) kambal (m) | (blue) blanket |
| kAmyAb | successful |
| khaTkhaTAnA (nE) | to knock |
| laRnA | to fight |
| (mErA) mŨ (m) | (my) face, mouth |
| (chOTI) murGI (f) | (small) chicken, hen |
| (nao-)javAn | young (opp. of elderly, old) |
| (baRA) nuksAn (m) | (great) loss, damage, harm |
| pakaR lEnA (nE) | to grab hold of, seize |
| (nayA) pãkhA (m) | (new) fan |
| (kE) pAr | across; the other side |
| (lambA) pul (m) | (long) bridge |

| | |
|---|---|
| raddI | worthless, useless, "scrap," discarded, waste |
| sArA/E/I | whole, all, entire |
| sO jAnA | to go to sleep |
| (kI) taraf (sE) | (from) in the direction of; towards; from taraf (f), direction; cArÕ taraf, all around, surrounding |
| varna | otherwise |

## 24-G Conversational review

(to be done with the teacher -- do not translate)

1. Complete these sentences with the correct form of the imperfective participle of the verb shown in (   ). There may be more than one possibility for some. If so, the teacher can call on a second student for an alternate form. For example,

T. aoratẼ ________ jA raHI thĨ (HãsnA)
S. aoratẼ HãstI HUI jA raHI thĨ

(a) ________ battI kO bujhAnA cAHIE (jalnA)
(b) bacca ________ kAr kE sAmnE daoR raHA Hai (calnA)
(c) mãĨ tumHẼ urdU ________ sunnA cAHtA/I HŨ (bOlnA)
(d) ________ laRkI cup HO gaI (rOnA)
(e) laRkA kuch ________ calA gayA (kaHnA)
(f) ________ AdmĨ apnE KAndAn kO sambhAltA Hai (kamAnA)
(g) Ap aksar usE ________ sunẼgE/I (gAnA)
(h) mãĨ nE kal tumHẼ DAk-KAnE kI taraf ________ dEkhA (jAnA)
(i) mErA KaiyAl Hai ki tum unHẼ cAE ________ pAOgE (pInA)
(j) bEcAra sArI rAt ________ bImAr HO gayA (kAm karnA)
(k) mÃ bImAr baccE kE sAth sArI rAt ________ thak gaI (jAgnA)
(l) Ham nE us kI baHin kO kapRE ________ pAyA (dhOnA)

2. Using the following model, go around the class with each student supplying a different introductory phrase. For example,

T. ______________ mãĨ nE SOr sunA
S. vApas AtE vakt mãĨ nE SOr sunA (all with _____ vakt)

3. Using the following model, go around the class with each student giving a different introductory phrase. For example,

T. ______________ mãĨ baHut KuS HUA/I
S. ciTThI pAtE HI mãĨ baHut KuS HUA/I (all with _____ HI)

4. Using the following model, go around the class having each student supply a different introductory phrase. For example,

T. ________________ tumHẼ kuch fAida na HOgA
S. davA(I) khAE baGair tumHẼ kuch fAida na HOgA (all with _____ baGair)

5. Using the following model, go around the class so that each student can use a different introductory phrase. For example,

T. ____________ kE baGair kuch naHĨ banEgA
S. us kI madad kE baGair kuch naHĨ banEgA (all with _____ kE baGair)

6. Substitute turn by turn around the class for the underlined words, using names, persons or other pronouns instead of those given. For example,

T. mErI jaga Ap jAẼ
S. DAkTar sAHib kI jaga nars jAE
etc.

7. Substitute turn by turn around the class for the underlined time expressions. For example,

T. itvAr kI bajAE sOmvAr kO/kE din AIE
S. Aj kI bajAE aglE HaftE AIE
etc.

8. Using free response, each student should answer the following question put by the teacher. For example,

T. Ap kO kis kI taraf sE ciTThI milI?
S. mujhE mÃ-bAp kI taraf sE ciTThI milI
etc.

9. Substitute different numbers--if possible, handing various sizes or combinations of rupee notes back and forth to demonstrate--in the model given below. For example, Student 1 takes Rs. 10 from Student 2 and says,

S.1 Ap kE das rupaE mErI taraf HãĨ. To this Student 2 replies,
S.2 Ap kI taraf mErE das rupaE HãĨ.

Continue this in pairs around the class, with ones, fives, etc.

10. Using free response, let the students (in pairs) ask each other around the class the questions shown,with the second student answering as he/she desires. For example,

S.1 kaon saRak kE pAr gayA?
S.2 mErA bhAI saRak kE pAr gayA
S.3 kaon pul kE pAr jAEgA?
S.4 vO Kud pul kE pAr jAEgA

11. Using free response, each student should follow the verb pattern in the questions given below by the teacher. The same question should be asked of each student before going on to the next question. For example,

T. Ap sArA din kyA kartE/I raHtE/I HãĨ?
S. maĨ sArA din __________ HŨ
T. Ap kI kyA cIz jAtI raHI?
S. mErA/E/I __________ jAtA/E/I raHA/E/I

12. Using free response, two or three students should give different answers to each of the following questions. For example,

T. kaon yaHÃ baiThA raHA?
S. __________ yaHÃ baiThA/E/I raHA/E/I
T. usE kyŨ lETE raHnA cAHIE?
S. usE lETE raHnA cAHIE kyŨki ____________________
T. Ap kI kaonsI cIz mEz par paRI raHE?
S. __________ mEz par paRA/E/I raHE/raHẼ
T. caokIdAr kab tak vaHÃ khaRA raHE?
S. caokIdAr __________ (tak) vaHÃ khaRA raHE

# LESSON TWENTY-FIVE

## 25-A Pronunciation drill (to be done only with the teacher)

1. Segmentation problem

laRkE dEkE gaE (The boys gave and went.)
laRkE dEkhkE gaE (The boys saw and went.)
laRkE dEkhE gaE (The boys were seen.)

2. Urdu versus English - Note the differences between:

| | | |
|---|---|---|
| pul (bridge) | & | "pull" (to draw, drag) |
| milI (got, received) | & | "Millie" (a girl's name) |

## 25-B The postpositions (kE) barAbar (equal to, the same size as), (kE) lAik (worthy of, deserving of), (kI) mAnind (like, similar to), (kE) mutAbik (according to, in accordance with) and (kE) zarIE (sE) (through, by means of)

### (kE) barAbar (equal to, the same size as)

| | |
|---|---|
| is kE barAbar Ek aor pãkhA lAO | Bring another fan of this size. |
| yi kOT mErE jism kE barAbar naHĨ | This coat doesn't fit me (i.e., is not equal to my body). |
| is plET aor g(i)lAs kE barAbar Ap kE pAs aor bhI HãĨ? | Do you have more plates and glasses of this size? |

1. barAbar by itself is an adjective meaning "equal (to)" or "the same size as." Besides functioning as a postposition (with kE) it can, of course, also be used adjectivally. For example,

| | |
|---|---|
| yi tIn kamrE barAbar HãĨ -- in mẼ kOI fark naHĨ | These three rooms are the same size. There is no difference in them. |
| kyA yi dOnÕ barAbar HãĨ? | Are both of these the same size? |
| naHĨ janAb, in mẼ kuch fark Hai | No sir, there's a little bit of difference between them. |
| darzI dOnÕ pardÕ kO barAbar banA raHA Hai | The tailor is making both curtains the same size. |

### (kE) lAik (worthy of, deserving of)

| | |
|---|---|
| laRkI acchI Hai lEkin laRkA us kE lAik naHĨ | The girl is fine but the boy isn't worthy of her. |
| un kA KAndAn baRI izzat kE lAik Hai | Their family deserves a great deal of respect (or, honor). |

| | |
|---|---|
| mErE lAik kOI Kidmat (Hai)? | May I help you? |

2. The last example here is a very idiomatic way of asking if one can be of any service (Kidmat) to another. The form of expression--literally, "Is there any service of which I am worthy?"--reveals something of the culture, being a mark of humility and suggesting deference towards the one spoken to.

3. lAik by itself is simply an adjective and may be so used, as:

| | |
|---|---|
| misTar vAkar baRE lAik AdmI Hãĩ | Mr. Walker is a very worthy (i.e., fine) man. |
| Ham is kAm kE lIE kisI lAik SaKs kO DhŨD raHE Hãĩ | We're looking for a suitable (lit., worthy) person for this job. |

### (kI) mAnind (like, similar to)

| | |
|---|---|
| Ap kE pAs is kI mAnind kOI aor Hai? | Do you have any more like this? |
| in kI mAnind kuch aor paodE yaHÃ lagAO | Plant some more plants like these (right) here. |
| is kI mAnind tIn gaz kapRA lAO | Bring three yards of cloth like this. |
| mEm-sAHiba-jI, mãĩ nE sArE bAzAr mẼ DhŨDA lEkin is kI mAnind kuch bhI na pAyA | Madam (= Mrs.), I searched the entire marketplace but found absolutely nothing like this. |

4. While kI mAnind may at times be synonymous with kI tara (Lesson 13), in general their usage differs in that kI mAnind compares things while kI tara compares actions. For example,

| | |
|---|---|
| yi ghORA us ghORE kI mAnind Hai | This horse is like that one. |
| mErI tara kAm karO | Work like me (i.e., as I do). |

5. The word gaz (yard, 36") may in time be replaced by mITar (meter) in view of Pakistan's changeover to the metric system (cf. § 13-E-7).

### (kE) mutAbik (according to, in accordance with)

| | |
|---|---|
| jO kuch DAkTar sAHib kaHẼ us kE mutAbik karnA | Do whatever (lit., in accordance with whatever) the doctor says. |
| tum nE mErE kaHnE kE mutAbik kyŨ naHĨ kIA? | Why haven't you done as I said (lit., according to my saying)? |
| tum nE mErE Hukm kE mutAbik kyŨ naHĨ kIA? | Why haven't you done as I said (lit., according to my order/command)? |
| HamẼ HukUmat kE kAnUn kE mutAbik calnA cAHIE | We should go (= behave) according to the law of the government. |

| | |
|---|---|
| darzI sE kaH dEnA ki isE dUsrE kE mutAbik banAE | Tell the tailor to make it like the other one was. |
| kOSiS karẼ ki Ap kA talaffuz ustAd sAHib kE talaffuz kE mutAbik HO | Try to see that your pronunciation is like the teacher's pronunciation. |
| mujhE Sak Hai ki vO apnE kaHnE kE mutAbik naHĨ karEgA | I have my doubts (lit., There is doubt to me) that he will do as he said he would. |
| Ap bhI aisA Sak kartE Hãĩ? | Do you also doubt (or, suspect) this? |
| Ham nE churI, kÃTE aor camac sE naHĨ khAyA balki un kE dastUr kE mutAbik HAth sE khAnA khAyA | We didn't eat with a knife, fork and spoon; rather, in accordance with their custom, we ate with (our) hand(s). |

6. Hukm and kAnUn need to be distinguished. Hukm refers to a specific command or "order" while kAnUn is a "law" or "rule." Both of them can be used with calnA (cf. § 9-D-1). Thus,

| | |
|---|---|
| KudA kE HukmÕ par calnA cAHIE | (One) ought to obey God's commandments (or, orders). |
| Ap nE sunA Hai ki Ek nayA kAnUn calA Hai? | Have you heard that a new law has been "passed" (or, promulgated)? |

(kE) zarIE (sE) (through, by means of)

| | |
|---|---|
| yi ciTThI DAk kE zarIE (sE) bhEjI jAEgI | This letter will be sent by post (lit., through the mail). |
| yi rasAla Ham dukAn sE naHĨ lEtE -- yi DAk kE zarIE (sE) HamẼ miltA Hai | We don't buy (lit., take) this magazine from a shop. We get it through the post. |
| tum is davA(I) kE zarIE sE tandurust HO jAOgE | You'll get well by means of this medicine. |

## 25-C Inherently passive forms of verbs

With HOnA/HO jAnA instead of karnA

| Active | Passive |
|---|---|
| taiyAr karnA (to make ready, prepare [something]) | taiyAr HOnA (to be ready, be gotten ready, be prepared) |
| band karnA (to close, shut [something]) | band HOnA (to be closed, be shut) |

| Active | Passive |
|---|---|
| SurU karnA (to begin, start [something]) | SurU HOnA (to begin, get started) |
| ThIk karnA (to fix, repair [something]) | ThIk HOnA (to be/get fixed, repaired) |
| KuS karnA (to make happy, please [someone]) | KuS HOnA (to be pleased, happy) |
| GalatI karnA (to make a mistake) | GalatI HOnA (to be mistaken, at fault) |

1. Some words combine with both karnA (or some other transitive verb) and HOnA (or HO jAnA). In these cases the forms with karnA are active and transitive--taking nE--while those with HOnA (or HO jAnA) are passive. Such inherent passives are, naturally, intransitive. (Cf. § 8-G-1). So,

| | |
|---|---|
| KAnsAmĀ rAt kA khAnA kab taiyAr karEgA? | When will the cook prepare supper? |
| rAt kA khAnA kab taiyAr HOgA? | When will supper be ready? |
| Ham sARhE ATh bajE apnI jamAat SurU kartE HãĨ | We start our class at half past eight. |
| HamArI jamAat sARhE ATh bajE SurU HOtI Hai | Our class begins (or, gets started) at half past eight. |
| mãĨ nE GalatI kI | I made a mistake. |
| muAf karO -- (mujh sE) GalatI HUI | Excuse me (or, I'm sorry), a mistake was made (by me). |

2. Please note that the object of the active (transitive) forms--i.e., rAt kA khAnA (supper), apnI/HamArI jamAat (our class), GalatI (mistake, error)--becomes the subject of the passive (intransitive) forms, with the real subject or doer not usually mentioned (but note the last example).

3. It is significant that actions which are felt to be blameworthy are generally put in a passive form. In other words, on making a mistake it is most uncommon for an Urdu speaker to take the kind of full responsibility for that mistake that an active verb implies. So, while the example is given above for contrast one is not likely to hear "mãĨ nE GalatI kI" (I made a mistake) but rather "(mujh sE) GalatI HUI" (A mistake happened [by/through me]). The passive form thus brings out more clearly the haplessness of the speaker who is portrayed as somewhat of a victim of circumstances beyond his/her control. Cf. the English expression, "Something went wrong," which also skirts the issue and leaves unsaid who exactly was to blame.

4. If the person "to blame" is mentioned at all he/she is put rather obliquely in construction with a word like sE (by, through) to show the agent responsible.

With some basic verbs instead of causals

| Active/causal | Passive/basic |
|---|---|
| uThAnA (to lift or pick up [something]) | uThnA (to get up) |
| banAnA (to make [something]) | bannA (to be made, become) |
| jalAnA (to cause to burn, to burn [something]) | jalnA (to be burned, to burn) |
| pakAnA (to cook [something]) | paknA (to be/get cooked) |
| biThAnA (to seat [someone]) | baiThnA (to sit, get seated) |
| khOlnA (to open [something]) | khulnA (to be[come] open) |
| tORnA (to break, pick [something]) | TUTnA (to get broken, to break) |

5. Some--but not all--active/causal verbs in Urdu have basic verbs that are inherently passive. For example,

| | |
|---|---|
| mãĨ nE ãgIThI mẼ Ag jalAI | I lit the fire in the stove. |
| Ag acchI tara sE jal raHI Hai | The fire is burning nicely. |
| kis nE darvAza khOlA? | Who opened the door? |
| KabardAr! darvAza khulA Hai | Be careful! The door is open (lit., has opened). |
| yi g(i)lAs kis nE tORA? | Who broke this glass? |
| yi tO mujh sE TUTA Hai | Well, it has gotten broken by me. |

6. These examples likewise illustrate the fact that the object of an active verb--e.g., Ag (fire), darvAza (door), g(i)lAs (glass)--becomes the subject of the passive form while the real subject or doer is not usually named (but note the last example).

7. As stated above, under 3., mishaps are hardly ever in Urdu described in active terms. The passive is preferred as it (supposedly) mitigates the blame for something that was not done on purpose anyway. Thus, a "hard" question like, "yi g(i)lAs kis nE tORA?" ("Who broke this glass?") --as if anybody would have deliberately (jAn-bUjh-kar) dropped it!--is responded to by "yi tO mujh sE TUTA Hai" ("This, as a matter of fact, or, now that you mention it--tO--has gotten broken by me"). Here again, a word like sE (by, through) is used to name the agent who is regarded more as a victim of unfortunate circumstances.

8. The 1st causal verb of kaHnA, viz., kaHlAnA, is an exception (cf. § 18-G-4). Although sometimes it is transitive (taking nE) in the sense of "to cause (someone) to say," it is generally used intransitively and rather in the passive sense of "to be called." For example,

| | |
|---|---|
| jO AdmI bAG mẼ ḳAm kartA Hai vO mAlI kaHlAtA Hai | A man who works in a garden is called a gardener. |
| jis vakt laRkI chOTI thI tab vO kyA kaHlAtI thI? | When the girl was little what was she called? |

This construction is thus similar to the use of kaHnA in the special active sense noted in § 8-E-3.

In its active or transitive sense kaHlAnA does occur in the Urdu proverb,

| | |
|---|---|
| jI kaHO tO jI kaHlAO · | Say "Sir/Ma'am" (and) then get called (lit., cause others to say) "Sir/Ma'am." |

In other words, if one is friendly, polite or respectful to another, one is likely to get the same sort of treatment in return.

9. Even though these two kinds of passives (given here in § 25-C) are very frequent in Urdu there are times when a third kind of passive construction is called for. This is explained in the following section.

## 25-D Derived passive forms of verbs

With the perfective participle of transitive verbs plus jAnA (to go)

| | |
|---|---|
| mEz lagAI gaI thI | The table had been set. |
| fikar na kIjIE -- Ap kI ciTThIÃ kal bhEjI gaĨ | Don't worry. Your letters were sent yesterday. |
| mITĨg kab SurU kI jAEgI? | When will the meeting be started? |
| itnI rOTI naHĨ khAI jAEgI | This much bread can't (possibly) be eaten. |
| is jaga machlI naHĨ pakRI jAtI | Fish can't be (lit., will not be) caught in this place. |
| agar yi kAm Aj HI kIA jAE tO baRI acchI bAt HOgI | It'll be a very fine thing if this job is done today. |
| cAHIE ki yi kAm Aj HI Kat(a)m kIA jAE | This job should be finished today. |
| bE-Sak khiRkI khOlI gaI, lEkin kis nE aisA kIA? | Sure, the window was opened; but who did it (lit., did thus/such). |
| yi kitAb taiyAr kI gaI Hai tAki Ap us kE zarIE (sE) urdU bOlnA jaldI sIkhẼ | This book has been prepared so that by means of it you might learn to speak Urdu quickly (or, soon). |
| itnE lOgÕ kE lIE intizAm naHĨ kIA jA saktA | Arrangement(s) can't be made for so many people. |
| pata kIA gayA Hai ki un kE ghar kO kaisE Ag lagI thI? | Has it been learned (or, found out) how their house caught fire? |

| | |
|---|---|
| baHut mazEdAr khAnA taiyAr kIA gayA Hai | Very tasty food has been prepared. |
| laRAI mẼ baHut lOg mArE gaE | Many people were killed in the fight. |
| vO tO vaHÃ sE nikAlA gayA | Why, he's been kicked out (lit., put out, expelled) of there. |
| dEkhA jAEgA | It will be seen (or, I'll see about it; or, Let's wait and see). |
| agar yi ciTThI kalam sE likhI jAE tO biHtar HOgA | If this letter is written by pen (i.e., handwritten) it will be better. |
| yi dAvat naokar kE HAth bhEjI gaI | This invitation was sent by (hand of) a servant. |
| mAlUm HOtA Hai ki yi ciTThI kisI pardEsI kI taraf sE likhI gaI | It appears as though this letter was written by some foreigner. |
| vO pichlE HaftE cunA gayA | He was chosen last week. |
| usE pichlE HaftE cunA gayA | He/She was chosen last week. |

1. Transitive verbs (i.e., those which take nE) can be made passive by using their perfective participles with any appropriate form of jAnA (to go). The combination then becomes intransitive and both elements of it change to agree with the subject in number and person.

2. The negative when required usually comes before the participle--for example, itnI rOTI naHĨ khAI jAEgI--but it sometimes comes between the participle and the form of jAnA. So, itnI rOTI khAI naHĨ jAEgI is also correct.

3. As most of the examples show, the passive is appropriate when the emphasis is not directed to the doer of an action, either because the doer is unknown or because his/her identity is being downplayed.

4. If the agent or doer of an action is mentioned it is expressed in one of two ways:

(a) Inanimate agents may be shown by the simple postposition sE (or other compound postpositions such as kE zarIE sE). Note the examples given: kalam sE (by pen), us kE zarIE (sE) (by means of it).

(b) Animate doers (i.e., people) do not use sE alone but only the compound postpositions such as kE zarIE (sE), kE HAth (sE) or kI taraf sE. For example, naokar kE HAth (sE) (by hand of a servant), pardEsI kI taraf sE (by--lit., from the direction of--some foreigner).

5. When the subject of a passive verb is a person it is usually shown impersonally, that is, with kO (or its alternates). In other words, although vO pichlE HaftE cunA gayA (He was chosen last week) is possible, usE pichlE HaftE cunA gayA (He/She was chosen last week) is preferred. In the latter case the usE is indeterminate: it could be he or she.

Transforming this last sentence back to an active form shows the probable reason: (unHÕ nE) pichlE HaftE usE cunA ( They chose him/her last week), where it is obvious that vO would have been impossible.

6. mArnA which normally means to hit, beat, strike, may also convey the idea of "to kill." The context given above suggests more than just a simple bruising!

With perfective participles plus naHĨ jAnA (not to go) to express utter inability or impossibility

| | |
|---|---|
| Ham sE yi urdU kI ciTThI paRhI naHĨ jAtI | We can't possibly read this Urdu letter (lit., This Urdu letter cannot be read by us). |
| Aj us sE khAnA khAyA naHĨ jAtA | He/She simply can't eat today. |
| naokar kI TÃg TUTI HUI Hai -- us sE calA naHĨ jAEgA | The servant's leg is (lit., has gotten) broken. He can't possibly walk. |
| us aorat sE vaHÃ jAyA naHĨ jAtA | That woman can't go there. |
| tum sE baiThA naHĨ jAtA? | Can't you sit (still)? |
| mujh sE raHA naHĨ gayA | I couldn't keep quiet (lit., I wasn't able to remain; or, to restrain myself = I had to speak up). |

7. This particular construction is a form of the passive but differs from it in the following three ways:

(a) It is always negative (either specifically, or by implication).

(b) Its subject always takes the postposition sE which (like nE) cuts off the agreement with the verb.

(c) It may use intransitive verbs (note the last four examples) as well as transitive ones (the first two examples).

8. If the verbs are transitive they agree with any object that is expressed. If they are intransitive--that is, take no objects--then they are used impersonally and the verbs always end in /A/.

9. This construction also takes the regular perfective participle of jAnA (viz., jAyA) just as was noted for the constructions in § 23-E-3, 4.

10. The idiom here implies inability in a very strong and final way. In other words, it is a way of saying that something is "impossible" or "out of the question."

## 25-E Some common conjunctions

agarci (although) and HAlÃki (even though)

| | |
|---|---|
| agarci naokar nE GalatI kI (phir bhI) us nE apnI GalatI na mAnI | Although the servant was wrong, (still) he didn't admit his mistake. |
| agarci bAriS HO raHI Hai (phir bhI) mujhE yakIn Hai ki vO AEgE | Although it's raining, (still) I'm sure (lit., there is assurance to me) that they will come. |

| | |
|---|---|
| agarci us nE aisA kaHA (phir bhI) mãĨ us kA yakIn naHĨ kartA/I | Although he/she said so, (still) I don't believe him/her. |
| agarci khAnA baHut HI mazEdAr Hai (phir bhI) mujh sE aor khAyA naHĨ jAtA | Although the food is very tasty indeed, I (still) can't eat any more. |
| fikar na karO -- mãĨ jAŨgA/I HAlÃki mãĨ kuch bImAr HŨ | Don't worry. I'll go, even though I am a bit sick. |
| mãĨ nE isE KarIdA HAlÃki vO kAfI maHĨgA thA | I bought it even though it was quite expensive. |
| vO acchI tara urdU sIkh raHA/I Hai HAlÃki ãgrEzI kE zarIE (sE) sIkh raHA/I Hai | He/She is learning Urdu very well even though learning it through the medium (or, by means of) English. |

1. Concessive ideas (although, even though, notwithstanding, in spite of the fact that) commonly use agarci in the opening clause and phir bhI in the conclusion. The conclusive conjunction (yet, still, nevertheless) is often omitted, however; hence, it is shown in (   ).

2. HAlÃki is also a concessive conjunction, but is used in the second (or concluding) clause only, just as "even though" often is in English.

### cŨki (since, because) and islIE (ki) (therefore, because)

| | |
|---|---|
| cŨki bAriS HO raHI Hai islIE vO naHĨ AEgA | Since it's raining (therefore) he won't come. |
| cŨki Ap nE mErI madad kI (islIE) mErA kAm jaldI Kat(a)m HO gayA | Because you helped me (therefore) my work got finished quickly. |
| cŨki usE pIAs lagI islIE vO pAnI pInE gayA/gaI | Because he/she got thirsty (therefore) he/she went to get a drink. |
| cŨki mErE sar mẼ kAfI dard Hai islIE mãĨ Aj mITĨg mẼ naHĨ jA saktA/I | Since I have quite a headache (lit., in my head there is pain) (therefore) I can't go to the meeting today. |

3. Causal and conclusive clauses are often joined by cŨki (since, because, due to the fact that) and islIE (for this reason, therefore, consequently). The conclusive (or second) element may sometimes be omitted.

4. When islIE gives the "reason" for a particular action, which action is not otherwise introduced with a conjunction, then islIE is followed by ki (for this reason . . . that = because). It is synonymous and interchangeable with kyŨki (cf. § 16-C-1). For example,

| | |
|---|---|
| mãĨ Aj kAm par naHĨ jA saktA/I islIE kI bImAr HŨ | I can't go to work today because I'm sick. |
| HamẼ urdU bOlnA cAHIE islIE ki is tara HamArA talaffuz biHtar HOtA jAEgA | We should speak Urdu because this is how our pronunciation will get better. |
| mãĨ us kI zIAda naHĨ suntA/I islIE ki us kI Adat Hai ki SikAyat kIA karE | I don't listen to him/her very much because it's his/her habit always to complain. |

cunÃci (therefore, so, consequently)

| | |
|---|---|
| unHÕ nE mujhE likhA -- cunÃci mãĨ javAb dE raHA/I HŨ | They wrote me. Therefore (or, so) I'm answering (them). |
| vaHÃ kAr kI kOI saRak naHĨ -- cunÃci ghORE par jAnA paRtA Hai | There's no road for a car there. So, one has to travel by horse. |
| mãĨ rupaya lAnA bhUl gayA/gaI -- cunÃci Aj kuch KarId naHĨ saktA/I | I forgot to bring (any) money. So, I can't buy anything today. |

5. Like islIE, cunÃci is a conclusive conjunction meaning "therefore, so, consequently." It does not need a correlative since it introduces a conclusion drawn from or based on the previous information.

6. There are a number of other conjunctions (or connecting words) in Urdu, some of which you have already learned (see pp. 60, 117, 180 and 242) and some of which will be introduced in the final two lessons. It is not necessary or desirable to include all possibilities in a limited course of this kind.

## 25-F Vocabulary for Lesson Twenty-five

| | |
|---|---|
| agarci | although, even though, notwithstanding, in spite of the fact that |
| (kE) barAbar | equal (to), the same size as; + HOnA = to fit |
| bE-Sak | undoubtedly, certainly, of course |
| biHtar | better |
| (chOTA) camac (m) | (small) spoon |
| (lambI) churI (f) | (long) knife |
| cŨki | since, because, due to the fact that |
| cunÃci | consequently, therefore, so |

| | |
|---|---|
| (baRA) dard (m) | (great) pain, ache; hurt |
| (acchA) darzI (m) | (good) tailor |
| (HamArA) dastUr (m) | (our) custom |
| (baRI) GalatI (f) | (great)mistake, fault |
| GalatI karnA (nE) | to make a mistake; (GalatI + HOnA = to be mistaken) |
| (pUrA) gaz (m) | (full) yard (= 36") |
| (kAlA) ghORA (m) | (black) horse |
| (mErA) g(i)lAs (m) | (my) drinking glass |
| HAlÃki | even though |
| (mErA) Hukm (m) | (my) command, order |
| (HamArI) HukUmat (f) | (our) government, rule |
| islIE (ki) | therefore, consequently; because, on account of this |
| (mErA) jism (m) | (my) body |
| kaHlAnA (—/nE) | to be called; to cause to say |
| (HamArA) kAnUn (m) | (our) law, rule |
| (chOTA) kÃTA (m) | (small) fork; thorn |
| (kE) lAik | worthy(of), deserving(of); fit |
| (baRI) laRAI (f) | (big) fight, quarrel, scrap |
| (kI) mAnind | like, similar to, resembling |
| mazEdAr | tasty, delicious; enjoyable |
| (pUrA) mITar (m) | (full) meter (= 39+") |
| (kE) mutAbik | according to, in accordance with |
| nikAlnA (nE) | to take out, put out, remove |
| (HarA) paodA (m) | (green) plant |
| pata karnA (nE) | to find out, look into |
| phir bhI | yet, still, nevertheless |
| (mErA) plET (m) | (my) plate, dish |
| Sak karnA (nE) | to doubt, be suspicious of; from Sak (m), doubt, suspicion |
| (mErA) sar (m) | (my) head |
| SikAyat karnA (nE) | to complain; from SikAyat (f), complaint |
| (us kI) TÃg (f) | (his/her/its) leg |

| | |
|---|---|
| .(mErA) talaffuz (m) | (my) pronunciation |
| (baRA) yakIn (m) | (great) assurance, belief |
| yakIn karnA (nE) | to believe (another); yakIn + HOnA = to be sure |
| (kE) zarIE (sE) | through, by means of; from zarIa (m), means |

## 25-G Conversational review

(to be done with the teacher -- do not translate)

1. Turn by turn compare pairs of things in the room, using the following pattern.

S.1 kyA vO dOnõ __________ barAbar HãĨ?
S.2 jI-HÃ, vO __________ is/us __________ kE barAbar Hai
or, S.2 jI-naHĨ, vO __________ is/us __________ kE barAbar naHĨ
etc., with S.3 and S.4, S.5 and S.6

2. Substitute turn by turn the following words in the pattern shown:

AdmI - aorat - SaKs - DAkTar - nars - pAdrI - maolvI - ustAd - ustAnI - dukAndAr - darzI - laRkA - kisAn

vO baRA/E/I/baHut lAik __________ Hai/HãĨ

3. Turn by turn the students should point to real things (e.g., in their pocket, on the table, in the room, on the wall) and ask the next student if he/she has that item. The question and answer should follow this pattern:

S.1 Ap kE pAs is kI mAnind dUsrA/I __________ Hai?
S.2 jI-HÃ, mErE pAs is kI mAnind Hai
or, S.2 jI-naHĨ, mErE pAs is kI mAnind naHĨ

4. Using free response, complete these sentences turn by turn around the room, giving any reasonable answer you wish.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | S. 1 | mãĨ | DAkTar | sAHib | kE | kaHnE | kE | mutAbik | __________ |
| | S. 2 | " | ustAd | " | " | " | " | " | __________ |
| | S. 3 | " | dukAndAr | | " | " | " | " | __________ |
| | S.4/5 | " | apnI bIvI | | " | " | " | " | __________ |
| or, | S.4/5 | " | apnE SaoHar | | " | " | " | " | __________ |
| | S.6/7 | " | apnE dOst | | " | " | " | " | __________ |
| or, | S.6/7 | " | apnI saHElI | | " | " | " | " | __________ |
| | S. 8 | " | apnE paROsI | | " | " | " | " | __________ |
| | S. 9 | " | apnE mÃ-bAp | | " | " | " | " | __________ |

5. Substitute each of the words/phrases given below in the first part of the model sentence and then complete the sentence in any reasonable way.

lArI - gARI - is kitAb - davA(I) - DAk - kAr - tÃga - ghORA

vO ____________________ kE zarIE sE ____________________

6. Use each of the following verbs in your own sentences, going turn by turn around the class. S.1 should give the first sentence actively and then S.2 should give the same sentence passively. For example, taiyAr karnA---taiyAr HOnA.

S.1 KAnsAmÃ nE cAE taiyAr kI
S.2 cAE taiyAr HUI/HO gaI

(a) taiyAr karnA---taiyAr HOnA
(b) band karnA---band HOnA
(c) SurU karnA---SurU HOnA
(d) ThIk karnA---ThIk HOnA
(e) KuS karnA---KuS HOnA
(f) garm karnA---garm HOnA
(g) GalatI karnA---GalatI HOnA
(h) SikAyat karnA---SikAyat HOnA

7. Each student should make a sentence using the following verbs turn by turn:

(a) uThAnA---uThnA
(b) banAnA---bannA
(c) jalAnA---jalnA
(d) pakAnA---paknA
(e) biThAnA---baiThnA
(f) nikAlnA---nikalnA
(g) khOlnA---khulnA
(h) tORnA---TUTnA

The sentences should be related to each other as passive is to active. For example,

S.1 mãĨ nE chE bajE usE uThAyA
S.2 vO chE bajE uThA

8. The teacher should ask the following questions turn by turn around the class, with each student giving a suitable reply. For example,

T. Ap kĪ ciTThI kab bhEjI jAEgI?
S. mErI ciTThI __________ bhEjI jAEgI

The question word could also be varied to kisE, kis kE zarIE sE, etc.

(a) yi kitAb kin kE lIE taiyAr kI gaI?
(b) yi sabak kab tak Kat(a)m kIA jAEgA?
(c) kitnE lOgÔ kE lIE intizAm kIA jA saktA Hai?
(d) laRAI mÊ kitnE lOg mArE gaE?
(e) kaon skUl sE nikAlA gayA?
(f) kis kO pichlE HaftE cunA gayA?
(g) machlI kyÛ khAI naHÎ jAEgI?
(h) Ap kI bAt kab mAnI jAEgI?

9. Go around the class and have each student tell something he/she simply can't do. Use the following pattern:

mujh sE ____________________ naHÎ jAtA (/E/I)

10. Go around the class turn by turn, having one student finish the sentence in any suitable way and then a second student change that sentence to use HAlÃki instead of agarci. For example,

T. agarci vO bImAr Hai phir bhI ____________________
S.1 agarci vO bImAr Hai phir bhI kAm par jAtA Hai
S.2 vO kAm par jAtA Hai HAlÃki bImAr Hai
etc.

(a) agarci Ham nE baHut dafa unHÊ likhA phir bhI ____________________
(b) agarci vaHÃ kA maosam itnA acchA na thA (phir bhI) ____________________
(c) agarci us kE bAp nE davA(I) khAI ____________________
(d) agarci mãĨ nE aKbAr mÊ paRhA phir bhI ____________________
(e) agarci un kI kAr baRI Hai (phir bhI) ____________________
(f) agarci naokar nE sArE bAzAr mÊ DhÛDA ____________________
(g) agarci baccÕ nE tamASA dEkhA phir bhI ____________________
(h) agarci kal mãĨ nE usE jAtE dEkhA (phir bhI) ____________________
(i) agarci yi kitAb takrIban Kat(a)m HO cukI Hai ____________________

11. Go around the class turn by turn, having one student finish the sentence shown in any suitable way and then a second student change that sentence to use islIE ki instead. For example,

T. cŨki vO bImAr Hai, islIE ____________________
S.1 cŨki vO bImAr Hai, islIE vO Aj A naHĨ saktA
S.2 vO Aj A naHĨ saktA, islIE ki (vO) bImAr Hai
etc.

One sentence might be used for two or three students since they would all finish it in different ways.

(a) cŨki mujhE pAkistAn AE sirf tIn cAr maHInE HO gaE HãĨ,
islIE ____________________
(b) cŨki us nE mErI ciTThI kA kOI javAb naHĨ dIA,
islIE ____________________
(c) cŨki mujhE paidal calnA zIAda pasand Hai,
islIE ____________________
(d) cŨki mErE vaHĀ HOnE yA na HOnE mẼ zIAda fark naHĨ paRtA,
islIE ____________________

12. Repeat the model sentences in exercise 11., using cunĀci instead of islIE. For example,

T. vO bImAr Hai
S. cunĀci vO Aj naHĨ A saktA
etc.

Here, too, one sentence might be used for two or three students since all of them should conclude it in a different way.

(a) mujhE pAkistAn AE sirf tIn cAr maHInE HO gaE HãĨ --
cunĀci ____________________
(b) us nE mErI ciTThI kA kOI javAb naHĨ dIA --
cunĀci ____________________
(c) mujhE paidal calnA zIAda pasand Hai --
cunĀci ____________________
(d) mErE vaHĀ HOnE yA na HOnE mẼ zIAda fark naHĨ paRtA --
cunĀci ____________________
(e) ab yi sabak Kat(a) HUA --
cunĀci ____________________

# LESSON TWENTY-SIX

## 26-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /gh/ and /g/ (16/14) and /r/, /R/ and /Rh/ (34, 35, 36)

vO cIzẼ gharÕ mẼ paRI rahĨ (Those things were lying in the houses.)
vO cIzẼ ghaRÕ mẼ paRI rahĨ (Those things were lying in the water-jars.)
vO cIzẼ gaRhÕ mẼ paRI rahĨ (Those things were lying in the pits.)

## 26-B The postpositions (kE) ilAva (besides, in addition to) and (kE) sivA (except for, with the exception of)

### (kE) ilAva (besides, in addition to)

| | |
|---|---|
| Ap kE ilAva kOI aor A saktA Hai? | Can anyone else come in addition to you? |
| is sabak kE ilAva Ek aor sabak bAkI Hai | There is one lesson left besides this lesson. |
| itvAr kE ilAva un kA daftar AdhA din jumE kO bhI band HOtA Hai | In addition to Sunday(s) their office is closed half days on Friday(s), too. |
| tumHẼ darzI kE ilAva mOcI kE pAs bhI jAnA cAHIE | Besides (going to) the tailor you should go to the shoemaker, too. |
| KAnsAmÃ, phal kE ilAva kuch miThAI bhI lAO | Cook, in addition to fruit bring some candy, too. |

### (kE) sivA (except for, with the exception of)

| | |
|---|---|
| Ap kE sivA sab HAzir thE | Everybody was there (lit., present) except you. |
| itvAr kE sivA daftar Har rOz khulA Hai | The office is open every day except Sunday. |
| sivAE Ek SaKs kE mãĨ nE sab lOgÕ kO paHcAnA | I recognized all of the people except for one person. |
| sivAE Ek dO AdmIÕ kE sab kO Saok Hai ki jAẼ | Except for one or two men, everyone else is keen (lit., has keenness, desire) to go. |

1. The postposition (kE) sivA changes slightly in form when it occurs prepositionally; thus, sivAE . . . kE.

## 26-C Indefinite compounds to convey the sense of "some _____ or other"

kOI na kOI (someone/some ..... or other)

| | |
|---|---|
| Ap fikar na karẼ -- kOI na kOI zarUr jAEgA | Don't worry. Someone or other will surely go. |
| kOI na kOI ghãTa bajA raHA Hai | Someone or other is ringing the bell. |
| agarci yi kAm Hai muSkil, phir bhI mãĨ kisI na kisI tara sE isE karŨgA/I | Although this job is difficult, I'll do it some way or other. |
| is kO kisI na kisI tara sE ThIk karO. | Somehow or other fix this. |

1. A significant change in word order should be observed above. Ordinarily the verb comes at the end of its clause, but this order is sometimes reversed for emphasis. So, instead of saying,

| | |
|---|---|
| agarci yi kAm muSkil Hai . . . | Although this work is difficult, |

we can say,

| | |
|---|---|
| agarci yi kAm Hai muSkil . . . | Although this work is difficult (to be sure) . . . |

kuch na kuch (something or other)

| | |
|---|---|
| us nE kuch na kuch kaHA magar mãĨ nE na samjhA | He/She said something or other, but I didn't understand it. |
| KAnsAmÃ, cAE kE lIE kuch na kuch banAO | Cook, make something or other (= anything you like) for tea. |
| baiThE raHO -- tumHẼ kuch na kuch mil jAEgA | Keep seated. You'll get something or other. |

2. When the indefinite words kOI and kuch are repeated with the negative na in between, the idea of "...or other" is added to them. As in the case of the simple words, the compounds may be used either as pronouns (standing alone) or as adjectives (e.g., kisI na kisI tara).

kaHĨ na kaHĨ (somewhere or other)

| | |
|---|---|
| DhŨDO -- kaHĨ na kaHĨ pAOgE | Look (or, search for it ). You'll find [it] somewhere or other. |
| HamArA sAmAn kaHĨ na kaHĨ khO gayA | Our baggage got lost somewhere or other. |
| cInI kaHĨ na kaHĨ sE KarIdnE kI kOSiS karO | Try to buy (some) sugar from some place or other. |

| | |
|---|---|
| maĩ nE rasId kaHĨ na kaHĨ rakhI thI magar ab mujhE yAd naHĨ | I put the receipt somewhere or other, but I don't remember now (just where). |

kabhI na kabhI (sometime or other)

| | |
|---|---|
| un kE mÃ-bAp kabhI na kabhI AẼgE | Their parents are coming sometime or other. |
| vO kabhI na kabhI vaHÃ zarUr gayA lEkin mujhE is kA ThIk pata naHĨ | He went there sometime or other, but I don't know exactly when. |
| GamgIn na HO -- tum kabhI na kabhI unHẼ phir dEkhOgE/I | Don't be sad. Sometime or other you'll see them again. |
| maĩ kabhI na kabhI AŨgA/I | Sometime or other I'll come. |

3. The indefinite adverbs kaHĨ and kabhI may also be repeated with the negative na in between to convey the idea of "...or other." (Cf. § 18-H-2.)

## 26-D Expressing probability or presumption

### Of a present state or condition

| | |
|---|---|
| us kA SaoHar kaHÃ Hai? | Where is her husband? |
| vO apnE daftar mẼ HOgA | He must (lit., will) be in his office. |
| kyA vakt Hai? mujhE ThIk pata naHĨ magar DhAI bajE HÕgE | What time is it? I don't know for sure, but it must be (or, probably is) half past two. |
| mErI ciTThI kaHÃ Hai? vO mEz par HOgI | Where is my letter? It must be on the table (or, desk). |
| KabardAr! yi kAm KatarnAk HOgA | Be careful! This job will (or, must) be dangerous. |
| yi TUTI HUI jUtI mOcI kE pAs' lE jAnA -- mEm-sAHiba-jI, is vakt vO dukAn par naHĨ HOgA | Take this broken shoe to the shoemaker. Madam (= Mrs.), he won't be at the shop at this time. |

1. The simple future tense of HOnA (standing by itself) may be used to describe a state or condition which is presumed to be true, thus making "will" equivalent to "must." This was first suggested in § 11-D-1.

### Of a present habitual action

| | |
|---|---|
| ustAd sAHib das bajE sabak paRhAtE HÕgE | The teacher must have a class (lit., must be teaching a lesson) at ten o'clock. |

| | |
|---|---|
| vO tAlib-ilm apnA sabak KUb paRhtA HOgA kyŨki vO HamESa ThIk javAb dEtA Hai | That student must study his lesson very well because he always gives the right answer. |
| mujhE yakIn Hai ki vO apnE mÃ-bAp kO Har HaftE ciTThI likhtI HOgI | I'm sure that she must write to her parents every week. |
| tU us kI bAt par Sak kartA HOgA | You must have some doubt about what he/she said. |
| mis-sAHiba Aj AnA na cAHtI HÕgI | The "Miss-Sahiba" must not want to come today. |
| Ap kuttÕ sE DartE/I HÕgE/I | You must be afraid of dogs. |
| Ap itvAr kE din KAnsAmÃ kO chuTTI dEtE/I HÕgE/I | You must give the cook the day off on Sunday(s). |

2. The imperfective participle plus the future tense of HOnA are used together to describe an action which is presumed to be generally true (cf. § 8-C-4) or even occasionally--depending on the context (cf. the example with "mis-sAHiba", above)--true at the moment. This is sometimes called the present presumptive. Both of the verbs change to agree with their subject.

Of a present action in progress

| | |
|---|---|
| vO A raHI HOgI | She must be on the way (lit., in the act of coming). |
| vO Ap kO bulA raHE HÕgE | They must be calling you. |
| Ap dilcasp rasAla paRh rahE HÕgE kyŨki Ap Hãs raHE HãĨ | You must be reading an interesting magazine because you're laughing. |
| Aj Ap kOT paHinE HUE HãĨ -- Ap kO sardI lag raHI HOgI | You're wearing a coat today. You must be feeling cold. |
| vO apnE safar kE lIE KUb taiyArI kar raHE HÕgE | They must be doing a lot of preparation (lit., making preparation well) for their trip. |

3. Although the present presumptive (see 2., above) may sometimes indicate what is going on at the moment, if one wants to be very specific one can add the future of HOnA to the forms of the verb used for the present continuous tense (root + raHA/E/I, as in § 10-C-1) to show what is presumed to be occurring just then. The basic distinction between the present habitual and present continuous tenses (cf. § 10-C-2) is thus maintained.

Of a past action or state/condition

| | |
|---|---|
| laRkIÃ baRI thak gaI HÕgI | The girls must have gotten very tired. |

| | |
|---|---|
| tAlib-ilmÕ nE Aj kE sabak kE lIE taiyArI kI HOgI | The students must have prepared for today's lesson. |
| us nE mujhE paHcAnA na HOgA | He/She must not have recognized me. |
| Aj kAfI garmI Hai -- Ap kO sac-muc baRI pIAs lagI HOgI | It's quite warm today. You really must have gotten very thirsty. |
| usE yAd na raHA HOgA | He/She must not have remembered. |
| Ap nE unHẼ gAtE sunA HOgA | You must have heard them singing. |
| ab kuch sardI Hai -- kaHĨ na kaHĨ bAriS HUI HOgI | It's a bit cold now. It must have rained somewhere or other. |
| Aj Ap kOT paHinE HUE Hãĩ -- Ap kO sardI lagI HOgI | You're wearing a coat today. You must have been (or, felt) cold. |
| vO abhI barAm(a)dE mẼ baiThE HÕgE | They must be sitting on the verandah just now (i.e., have sat and are still sitting). |
| us kI mÃ kO Gussa AyA HOgA | His/Her mother must have gotten very angry. |
| us kI mÃ baRI nArAz HUI HOgI | His/Her mother must have been very displeased. |
| vO baHut Sarminda HUA HOgA | He must have been (or, gotten) very ashamed. |
| unHÕ nE kuch kaHA na HOgA | They must not have said anything. |
| imtiHAn kA natIja Aj HI niklA HOgA | The result(s) of the examination must have been published (lit., come out) just today. |
| jab Ap nE durust javAb dIA tO ustAd sAHib nE Ap kO SAbAS kaHA HOgA | When you gave the correct answer the teacher must have said (to you), "Good for you" (or, Well done/Bravo)! |
| tU nE us par yakIn naHĨ kIA HOgA | You must not have believed him/her. |
| battI ThIk Hai -- bijlI SaHr sE band HUI HOgI | The light is all right. The electricity must have gone off from the city. |
| tum nE cInI kI bajAE is mẼ namak DAlA HOgA | You must have put salt in this instead of sugar. |
| Ap kE lIE KAnsAmÃ nE mirc zIAda DAlI HOgI | The cook must have put in too much pepper for you. |
| unHÕ nE burA manAyA HOgA | They must have minded (or, felt bad about) (it). |

4. When the future tense of HOnA is added to the perfective participle of a verb the combination refers to an action or a state/condition which is presumed to have been true in the past. This is sometimes called the past presumptive.

5. Just as with other verb forms which are built on the perfective participle (cf. § 14-C-2, § 18-D, § 19-D) special attention must be given to whether or not the verb takes nE.

(a) If the verb is intransitive--that is, does not take nE--then both it and the form of HOnA change to agree with their subject.

(b) If the verb is transitive then the nE cuts off all agreement with the subject and the verb agrees with its object if one is expressed; or it ends impersonally (in /A/) if there is no object or if the object is followed by kO (or its alternate).

6. The last sentence brings in a new idiom which is very useful. The verb manAnA is the 1st causal of mAnnA, and thus means "to cause to obey, believe in, agree/comply with or pay attention to." When it is used with the adjective burA (bad, evil) it means "to mind" in the sense of "to feel bad about," "to dislike."

## 26-E Expressing possibility or doubt/uncertainty

### Of a present state or condition

| | |
|---|---|
| us kA bhAI kaHÃ Hai? mujhE pata naHĨ -- SAid daftar mẼ HO | Where is his/her brother? I don't know. He may be in the office. |
| KabardAr! SAid yi kAm KatarnAk HO | Be careful! This job may be dangerous. |
| vO SAid jAnE par rAzI na HÕ | Perhaps they might not be willing to go. |
| kuttA agar gOl-kamrE mẼ HO tO usE bAHar nikAl dO | If the dog is in the living room then put it outside. |
| dEkhO ki darvAzE par kaon Hai -- mumkin Hai ki DAkvAlA HO | See who's at the door. It's possible that it may be the mailman. |
| yi ciTThI SaKsI mAlUm naHĨ HOtI -- SAid sarkArI HO | This doesn't look like a personal letter. Maybe it's official. |

1. The simple subjunctive of HOnA can be used to describe a state or condition which is possible but about which there is still some doubt. Words/phrases like agar (if), SAid (perhaps), mumkin Hai ki (It's possible that) and farz karO/kIjIE ki (Suppose...) often occur with this idea, as was illustrated in § 17-D-1 to 14.

### Of a present habitual action

| | |
|---|---|
| farz karO ki vO abHI us jaga na raHtE HÕ | Suppose they don't live at that place any more. |

| | |
|---|---|
| mumkin Hai ki vO is vakt khAnA khAtE HŎ | It's possible that they usually eat at this time. |
| SAid vO dO-paHr kE bAd sOtA HO | Maybe he sleeps in the afternoon. |
| laRkI SAid kuttŎ sE DartI HO | Perhaps the girl is afraid of dogs. |
| unHÊ taklIf na dÊ -- SAid vO is vakt ArAm kartE HŎ | Don't bother them. Maybe this time (of day) they take a rest. |

2. The imperfective participle plus the subjunctive of HOnA are used together to describe an action which may be generally true (cf. § 8-C-4) or even occasionally--depending on the context (cf. the example with "na rAHtE HŎ," above)--true at the moment. In either case one is not absolutely sure but rather has some doubt about the statement. This is sometimes called the present dubious. In this construction both verbs change to agree with their subject.

Of a present action in progress

| | |
|---|---|
| SAid vO A raHI HO | Perhaps she's on the way. |
| mumkin Hai ki vO kisI sE bAt kar raHI HO | Maybe she's talking with someone (just now). |
| ustAd sAHib SAid abHI sabak paRhA raHÊ HŎ | Perhaps the teacher is teaching a lesson right now. |
| agar vO ArAm kar raHÊ HŎ tO unHÊ taklIf na dO | If they might possibly be resting then don't bother them. |

3. Although the present dubious (see 2., above) may sometimes refer to what is going on at the moment, if one wants to be very specific one can add the subjunctive of HOnA to the forms of the verb used for the present continuous tense (root + raHA/E/I, as in § 10-C-1) to show what may be occurring just then. In this way the basic distinction between the present habitual and the present continuous tenses (cf. § 10-C-2) is maintained.

Of a past action or state/condition

| | |
|---|---|
| SAid mAlI bAzAr gayA HO | Maybe the gardener has gone to the marketplace. |
| unHÊ dEr lagI Hai -- SAid un kI kAr KarAb HUI HO | They are late. Maybe their car broke down (lit., got bad). |
| Aj bAdal zIAda Hãĩ -- HO saktA Hai ki bAriS HUI HO | There are lots of clouds today. It may (lit., can) be that it has rained. |
| HO saktA Hai ki un kE riStEdAr rAvalpinDI mÊ ThaHrE HUE HŎ | Perhaps (lit., It can be that) their relatives are staying (over) in Rawalpindi. |

| | |
|---|---|
| agar DAkvAlA Aj kI DAk na lAyA HO tO us kE lIE ThaHrE raHO | If the mailman hasn't brought today's mail then wait for him. |
| aisA lagtA Hai ki Ap nE itnI taiyArI na kI HO | It seems (or, would appear; lit., "sticks in such a way") that you did not prepare enough (lit., as much [as you ought to have]). |
| mumkin Hai ki unHŌ nE kOSiS na kI HO | It is possible that they didn't try. |
| farz karO ki unHŌ nE intizAm na kIA HO | Suppose they haven't made (any/the) arrangement(s). |
| SAid us nE mujh par yakIn na kIA HO | Maybe he/she didn't believe me. |
| bijlI SAid SaHr sE band HUI HO | Perhaps the electricity is "off" from the city. |
| aisA lagtA Hai ki tum nE namak na DAlA HO | It appears that you forgot to put salt in (lit., might not have put in salt). |
| SAid unHŌ nE burA manAyA HO | They might have minded (or, disliked, felt bad about) it. |
| mumkin Hai ki mãĨ nE us sE zikar na kIA HO | It's possible that I may not have mentioned it to him/her. |
| mujhE yAd naHĨ -- mãĨ nE SAid almArI mĒ chORA HO | I don't remember. I may have left it in the cupboard. |

4. By adding the subjunctive of HOnA to the perfective participle of a verb the resulting combination refers to an action or a state/condition that may have been true in the past. Since there is nevertheless some uncertainty, this construction is sometimes called the past dubious.

5. As with the other tenses which are formed with the perfective participle (cf. § 14-C-2, § 18-D, § 19-D, § 26-D-4, 5) the occurrence or nonoccurrence of nE is important. Thus,

(a) If the verb is intransitive--without nE--both it and the form of HOnA change to agree with their subject.
(b) If the verb is transitive--requiring nE--it agrees with the object if there is one, or it ends in /A/ if there is no object or the object is followed by kO.

### 26-F Correlative conjunctions

ki . . . yA (whether . . . or)

| | |
|---|---|
| mãĨ naHĨ jAntA/I ki vO Aj AEgA yA kal -- islIE Ham kyA karĒ? | I don't know whether he is coming today or tomorrow. So, what shall we do? |

| | |
|---|---|
| mujhE pata naHĨ ki yi un kA dastUr Hai yA naHĨ | I don't know whether this is their custom or not. |
| pata karO ki mãĩ misTar vAkar kO likhŨ yA kisI aor kO, masalan misTar jAnsan kO | Find out whether I should write to Mr. Walker or to someone else, for example, to Mr. Johnson. |
| un sE pUchO ki vO abHI AE yA ThaHrkar AE | Ask them if he should come now or later (lit., having waited, come). |
| unHÕ nE zikar naHĨ kIA ki prOgrAm muft Hai yA TikaT KarIdnE HÕgE | They didn't say (lit., mention) whether the program is free or (if) we have to buy tickets. |
| mujhE mAlUm naHĨ ki vO kal marA yA parsÕ | I don't know whether he/it died yesterday or the day before. |
| tum jAntE HO ki Id aglE HaftE HOgI yA dO HaftE kE bAd? | Do you know whether "Id" (the religious celebration) will be next week or two weeks from now? |

1. ki . . . yA (whether . . . or) are used to connect clauses to show uncertainty, perplexity or doubt. It is particularly appropriate to express indirect questions or their answers. If the verb of both clauses is the same the second one is usually omitted.

2. marnA (to die)--or its intensive form, mar jAnA--may be used for all living things, including people in general. However, for people whom one knows, it is considered more polite to use certain other euphemistic (and in some cases "high") expressions not taught in this course. (Cf. guzarnA, to pass away, § 23-F.)

### KA . . . KA (whether . . . or)

| | |
|---|---|
| KA mãĩ kaH dŨ KA Ap, kOI fark naHĨ paRtA | Whether I say it (or, tell them/him/her) or you do, it doesn't make any difference. |
| KA lArI par jAẼ KA gARI par, Ek HI bAt Hai | Whether you go by bus or train, it's all the same (lit., it's just one thing). |
| usE samjhAO KA vO tumHArI sunE KA na | Tell him/her (or, Set him/her straight; explain it) whether he/she listens to you or not. |
| KA pinsal sE likhO KA kalam sE, mujhE parvA naHĨ | Whether you write with a pencil or a pen, I don't care (lit., to me there is no concern). |
| KA vO AẼ KA na, mãĩ parvA naHĨ kartA/I | Whether they come or not, I don't care. |
| KA baRI lO KA chOTI, tumHArI marzI! | Whether you take the big one or the little one, it's up to you (lit., your will). |

| | |
|---|---|
| KA karĒ KA karvAĒ, zarUr(I) Hai ki HaftE kE din tak taiyAr HO jAE | Whether you do it or have it done, it's essential that it be ready by Saturday. |

3. The conjunction KA, repeated, connects clauses and indicates a choice of alternatives. The second alternative need not be but often is the negative of the first.

4. Another word, cAHE, is synonymous and completely interchangeable with KA. Both words are commonly used.

5. yA (or) may replace the second KA (or cAHE), and often does. So,

| | |
|---|---|
| cAHE mãĪ kaH dŪ yA Ap, kOI fark naHĪ paRtA | It doesn't make any difference whether I say it or you do. |

6. The expression Ap kI marzI is heard in many contexts in the sense of "As you like," indicating, as it does, one's willingness to let the other person have his/her way.

### yA . . . yA (either . . . or)

| | |
|---|---|
| yA mãĪ mITĪg mĒ jAŪgA yA mErI bIvI jAEgI -- magar Ham dOnŌ jA naHĪ saktE | Either I will go to the meeting, or my wife will -- but both of us can't go. |
| yA vO jumErAt kO AEgA yA jumE kO -- mujhE ThIk yAd naHĪ | He'll either come on Thursday or Friday. I don't remember exactly. |
| vO yA daftar mĒ HOgA yA DAk-KAnE mĒ | He'll either be in the office or at the post office. |
| yA Aj taSrIf lAIE yA kal | Please come either today or tomorrow. |
| Aj bAzAr sE yA baRA gOSt lAO yA murGI | Either bring beef from the market today, or chicken. |

7. yA . . . yA (either . . . or) are used to show a positive choice of alternatives. Where the verb in both clauses is the same the second is often dropped.

### na . . . na (neither . . . nor)

| | |
|---|---|
| DAkTar sAHib na ghar mĒ HãĪ na HaspitAl mĒ -- kaHĪ gaE HUE HŌgE | The doctor is neither at home nor at the hospital. He must have gone somewhere. |
| Ham nE na khAnA khAyA na cAE pI, islIE ki vakt thORA thA | We neither had a meal nor drank tea because there was so little time. |

| | |
|---|---|
| na mãĨ is sAl jAŨgA/I na aglE sAl balki dO.sAl kE bAd | I'm not going this year nor next year but rather after two years. |
| vO na tÃgE par jAẼgE na paidal balki apnI kAr mẼ | They're not going by "tonga" nor on foot but rather in their own car. |

8. When the alternatives are both negated the word na is repeated in the sense of "neither . . . nor." As noted above, the second occurrence of the same verb is usually omitted.

### kyA . . . kyA (both . . . and)

| | |
|---|---|
| sab baccE calE gaE, kyA chOTE kyA baRE | All of the children went away, both little and big. |
| kyA AdmI kyA aorat, vO sab Gaor sE sun raHE thE | All were listening carefully, both men and women. |
| kyA dEsI kyA pardEsI, sab nE ikaTThE khAnA khAyA | All of them ate together, both nationals (or, locals) and foreigners. |
| is HaspitAl mẼ Har SaKs kI Kidmat kI jAtI Hai, kyA daolatmand, kyA GarIb | In this hospital every person is taken care of (lit., served), whether rich or poor. |

9. kyA may be repeated with nouns, pronouns and adjectives to include two alternatives in the sense of "both . . . and" (or, "whether . . . or"). The alternatives refer to two different persons, groups or things.

### bhI . . . bhI (both . . . and)

| | |
|---|---|
| mãĨ DAkTar bhI HŨ aor tAlib-ilm bhI | I'm both a doctor and a student. |
| vO mErA paROsI bhI Hai aor ustAd bhI | He's both my neighbor and my teacher. |
| mujhE pIAs bhI lagtI Hai aor bhUk bhI | I'm both thirsty and hungry. |
| kursI mazbUt bhI Hai aor KUbsUrat bhI | The chair is both strong and good-looking. |
| ciTThI mẼ likhA HUA Hai ki vO dIAnatdAr bhI Hai aor miHnatI bhI | In the letter it says (lit., it has been written) that he/she is both honest and hard-working. |

10. bhI can also be repeated with words to include two alternatives in the sense of "both . . . and." The alternatives refer to the same person, group or thing.

## 26-G Vocabulary for Lesson Twenty-six

| | |
|---|---|
| bajAnA (nE) | to strike, beat; to play (a musical instrument) |
| (yaHÃ kI) bijlI (f) | (this place's) electricity; lightning |
| cAHE (. . . cAHE/yA) | whether (. . . or) |
| dIAnatdAr | honest, reputable; faithful |
| GamgIn | sad, sorrowful, unhappy |
| (baRI) Id (f) | (big) festival, religious celebration or holiday |
| (kE) ilAva | besides, in addition to |
| KA (. . . KA/yA) | whether (. . . or) |
| kabhI na kabhI | sometime or other |
| kaHĨ na kaHĨ | somewhere or other |
| KatarnAk | dangerous |
| khO jAnA | to be or get lost |
| kOI na kOI | someone/some _____ or other |
| kuch na kuch | something or other |
| magar | but (= lEkin) |
| manAnA (nE) | to cause to obey, believe in, agree/comply with or pay attention to; burA + manAnA, to mind, dislike, feel bad about (something) |
| mar jAnA | to die |
| marnA | to die (basic form of mArnA) |
| (Ap kI) marzI (f) | (your) will, desire, "pleasure" |
| maslan | for example |
| mazbUt | strong |
| mil jAnA | to meet; to be found, acquired, received, gotten, obtained; to match |
| (kAlI) mirc (f) | (black) pepper |
| (acchA) mOcI (m) | (good) shoemaker, cobbler |
| muft | free, without cost |
| (mailA) namak (m) | (dirty) salt |
| nArAz | displeased, unhappy, put out, peeved |
| (us kA) natIja (m) | (his/her/its) result, outcome, "score" |
| nikAl dEnA (nE) | to put out, expel (something) |
| (us kI) parvA (f) | (its) care, concern |

| | |
|---|---|
| parvA karnA (nE) | to care about, be concerned with |
| (lambA) prOgrAm (m) | (long) program |
| rAzI | willing, agreeable to; content, pleased |
| SAbAS! | Well done! Good for you! Bravo! |
| sac-muc | really, truly |
| SaKsI | personal |
| (baRA) Saok (m) | (great) enthusiasm, desire, liking, keenness |
| sarkArI | official, governmental |
| Sarminda | ashamed, embarrassed |
| (kE) sivA | except for, with the exception of |
| taiyArI karnA (nE) | to make ready, get prepared; from taiyArI (f), readiness, preparation |

## 26-H Conversational review

(to be done with the teacher -- do not translate)

1. Answer turn by turn around the class with any appropriate words of your own.

T. Ap kE ilAva aor kaon dAvat par jAEgA?
S. mErE ilAva mErA bhAI dAvat par jAEgA
etc.

2. Answer turn by turn around the class with any appropriate words of your own.

T. sabzI kE ilAva Ap kO aor kis cIz kI zarUrat Hai?
S. sabzI kE ilAva mujhE miThAI kI zarUrat Hai
etc.

3. Turn by turn substitute various names or titles to answer this question.

T. jamAat mẼ __________ kE sivA sab HAzir thE
S. jamAat mẼ misTar x kE sivA sab HAzir thE
etc.

4. Use kOI na kOI, kuch na kuch, kaHĨ na kaHĨ or kabhI na kabhI as appropriate to complete these sentences.

(a) Ap daftar jAẼ. ________ SaKs Ap kO javAb dEgA.
(b) kOSiS kartE jAO. ________ kAmyAb HOgE.
(c) DhŨDtE jAO. ________ tumHẼ mil jAEgA.
(d) GamgIn na HO: ________ tumHArA riStEdAr phir AEgA.
(e) cŨki vO bImAr Hai isIIE ________ davA(I) khAnI cAHIE.
(f) mujhE yakIn Hai ki vO ________ HamẼ likhEgI.
(g) mãi nE un sE ________ kaHA HOgA magar ab mujhE yAd naHĨ ki kyA kaHA.
(h) fikar na kIjIE. vO ________ SikAyat kIA kartA Hai.
(i) ________ tara sE us nE apnA matlab baiyAn kIA.
(j) cInI ________ mil jAEgI.

5. Using free response go around the class having each student answer the same question (in a different way) before going on to the next question. Use presumptive forms in all answers. For example,

T. ab kyA vakt Hai?
S. mAlUm naHĨ magar ______ HOgA/HÕgE

(a) DAkTar sAHib kaHÃ HÕgE?
(b) tAlib-ilm is vakt kyA kartE HÕgE?
(c) kaon Apas mẼ bAtẼ kartE HÕgE?
(d) kis nE khAnA taiyAr kIA HOgA?
(e) ustAd sAHib nE kisE SAbAS kaHA HOgA?
(f) KAnsAmÃ nE Aj kyA KarIdA HOgA?
(g) Aj-kal garmI kaHÃ zIAda HOgI?
(h) kaon ab urdU mẼ KUb bAt kar saktA HOgA?

6. Using free response go around the class having each student answer the statement (in a different way) before going on to the next statement. Use dubious forms in all answers. For example,

T. darvAzE par kaon Hai?
S. SAid ________ HO/HÕ

(a) us kA laRkA kyŨ Aj naHĨ AyA? mumkin Hai ki vO ______ HO
(b) mãĨ unHẼ taklIf na dŨgA/I islIE ki SAid ______ HÕ
(c) naokar yaHÃ naHĨ -- SAid ______ gayA HO
(d) HO saktA Hai ki ______ kAfI kOSiS na kI HO
(e) mumkin Hai ki mãĨ nE rasAlE kO ______ rakhA/chORA HO
(f) HO saktA Hai ki un kI cAbIÃ ______ raH gaI HÕ
(g) vO SAid bhUl gayA HO -- islIE ______ (simple future or past)

7. Finish these sentences in any appropriate way, using words shown in ( ) when given. Three or four students should be able to give different replies to a statement before going on to the next statement.

(a) mãĨ nE un sE pUchA ____________ (ki . . . yA)
(b) Ham nE naHĨ sunA ____________ (ki . . . yA)
(c) KA ______ AẼ KA ______, zarUr AẼ
(d) cAHE vO Kud karE cAHE us kA bhAI karE ____________
(e) yA jumE kO ____________ yA itvAr kO
(f) yA ______ HOgE yA ______
(g) un kA bacca yA ______ jamAat mẼ Hai yA ______ mẼ
(h) na tum nE camac lagAE, na churI kÃTE -- islIE ____________
(i) na Ham nE ______ dEkhA, na ______
(j) Aj mãĨ nE KabarE bhI sunĨ aor ____________ (bhĨ)
(k) vO sab HAzir thE, kyA ______ kyA ______

## LESSON TWENTY-SEVEN

### 27-A Pronunciation drill (to be done only with the teacher)

1. Contrasting /kh/ and /k/ (15/13) and /r/ and /R/ (34/35)

mErE pAs kharA Hai (I have the genuine [thing].)
mErE pAs khaRA Hai (He is standing by me.)
mErE pAs kaRA Hai (I have a bracelet.)

### 27-B Fulfillable conditions (future, present, past)

Future/present possibility

| | |
|---|---|
| agar mãĬ vaHĂ jAŬ tO usE<br>batAŬgA/I | If I go there I'll tell him/her. |
| agar lOg AĔ tO mITĬg HOgI | If people come there'll be a meeting. |
| agar yi bAt saccI HO tO baHut<br>baRA nuksAn HOgA | If this thing is true it will be a very big loss. |
| agar Ap mErI madad kar sakĔ tO<br>mãĬ Ap kA SukarguzAr HŬgA/I | If you can help me I'll be grateful to you. |
| agar vO is vakt ArAm kartE HŎ<br>tO mãi unHĔ taklIf naHĬ<br>dEnA cAHtA/I | If they usually rest at this time then I don't want to bother them. |
| agar vO kaHAnI paRh raHE HŎ<br>tO paRhnE dO | If they're reading a story, let them carry on (lit., read). |
| agar bijlI band HUI HO tO<br>Ek dam unHĔ Kabar dO | If the electricity has gone off let them know about it right away. |

1. The simple subjunctive (cf. § 17-D-1, 2) is commonly used with agar (if) when the condition carries the possibility of fulfillment. The point is not whether the condition actually was, is or will be fulfilled but that, given certain circumstances which may or may not materialize, the possibility of fulfillment is there. This is in contrast to the conditions described in § 27-C, D, below, which are all contrary-to-fact.

2. The dubious tenses introduced in § 26-E--which are actually one kind of subjunctive (because of their combination with HO/HŎ)--may also occur in the same sense.

3. tO (then) usually introduces the conclusion though it is not generally necessary to translate it (cf. § 12-I).

4. Some of the sentences above suggest a present as well as a future

possibility; however, if one knew for sure one would not need to use an "if"-clause. The possibility may actually be present but it will not be verified by the speaker until later; hence, he can speak of it as only a possibility.

Future certainty

| | |
|---|---|
| agar mãĨ vaHÃ gayA/gaI tO usE kaH dŨgA/I | If (= When) I go there I'll tell him/her. |
| agar us nE rupaE dIE tO lEtE AnA | If (= When) he/she gives you some/the money then bring it along. |

5. If in the speaker's mind there is no doubt whatever that the condition will be fulfilled, then the simple past tense may be used with agar. This is practically equivalent to saying, "When I go there . . . " or "When he/she gives you some/the money . . . " Cf. § 14-D-8 for the past tense being used in place of the future.

Past probability

| | |
|---|---|
| agar vO gaE thE tO mujhE is kA kuch pata na thA | If they did go, I didn't know anything about it. |
| agar us nE parvA na kI thI tO tum kyŨ itnI fikar kartE HO? | If he/she didn't care anything about it, then why do you worry so much? |
| agar tAlib-ilm nE KUb taiyArI kI thI tO us nE imtiHAn mẼ nambar kyŨ kam lIE? | If the student really prepared so well, why did he/she get such a low score (lit., take such a less number)? |

6. When, for the sake of argument, conditions are presumed to have been met in the past--even though the speaker is obviously not convinced!--the past perfect tense may be used with agar.

Future probability

| | |
|---|---|
| agar Ap jAtE/I HãĨ tO mãĨ bhI Ap kE sAth caltA/I HŨ | If you are going then I'll go along with you too. |
| agar tAlib-ilm kOSiS kartA Hai tO zarUr kAmyAb HOgA | If a student tries hard he's bound to be successful. |
| agar vO sac bOltA Hai tO tum kyŨ us kA yakIn naHĨ kartE? | If he's telling the truth then why don't you believe him? |
| agar vO Aj mErI madad naHĨ kar saktA tO kal saHI | If he can't help me today then tomorrow is all right. |
| agar lOg AẼgE tO mITĨg HOgI | If people come there'll be a meeting. |

| | |
|---|---|
| baccO, agar tum Apas mẼ jhagRA karOgE tO mãĨ miThAI naHĨ dŨgA/I | Children, if you quarrel amongst yourselves I won't give you (any) candy. |
| agar kOSiS na karOgE tO SAid tumHArA yi maoka jAtA raHE | If you don't make an effort (or, try) perhaps you'll lose this opportunity (or, chance). |
| agar DAkTar kE pAs na jAOgE tO mumkin Hai ki tumHArI TÃg HI jAtI raHE | If you don't go to the doctor you may even lose your leg. |
| agar kAm saHI na karOgE tO mãĨ rupaE na dŨgA/I | If you don't do the job right I'll not pay you. |
| agar Ham Har rỌz kam sE kam chE sAt ghãTE paRhẼgE tO urdU bOlnE mẼ KUb tarakkI karẼgE | If we study Urdu for at least six or seven hours a day we'll make real (lit., excellent) progress in speaking Urdu. |
| agar vO ciTThI likh cukA Hai tO kal parsÕ tak mil jAEgI | If he has already written the letter it'll reach there (lit., be received) by tomorrow or the next day. |

7. Other tenses--for example, present, future, present perfect, as shown above--can be used with agar to suggest a future probability. While there is still some doubt, the assumption is that the condition will be fulfilled. For example, the first sentence, "If you are going . . . " could also be rendered, "Since you are going . . . " or "As long as (it looks as if) you're going . . "

Without agar (if)

| | |
|---|---|
| kOI aor savAl HO tO pUchO | Should there be (= If there is) any other question, speak up (lit., ask [it]). |
| sac pUchO tO mãĨ us kI bAt zarA ajIb samajhtA/I HŨ | To tell the truth (lit., If you ask the truth) I consider what he/she said rather strange. |
| jab tum us kI suntE HO tO mErI kyŨ naHĨ suntE? | When you pay attention (lit., listen) to him/her, why don't you do the same with me? |
| jO us nE rupaE dIE vO lEtE AnA | Bring along the money which he/she gives you. |

8. Sometimes conditions are implied without necessarily using the agar to introduce them (so with the first two sentences above). In other situations, where the likelihood of fulfillment is assumed, a relative conjunction or pronoun can take the place of agar (as in the last two sentences above).

## 27-C Unfulfilled conditions (past)

### With the imperfective participle alone

| | |
|---|---|
| agar vO likhtA tO mãĨ na likhtA/I | If he had written I would not have written. |
| agar Ap dAvat par A saktE tO Ham baHut KuS HOtE | If you could have come to our party (lit., invitation) we would have been very pleased. |
| agar mãĨ jAntA/I ki vO kaHÃ raHtE HãĨ tO un sE milnE jAtA/I | If I had known where they live(d) I would have gone to see them. |
| agar mErE pAÕ mẼ dard na HOtA tO paidal caltA | If my foot had not hurt I would have walked (lit., gone on foot). |
| agar naokar dIAnatdAr HOtA tO Ham usE javAb na dEtE | If the servant had been honest we wouldn't have fired him (§ 19-F). |
| agar bhArI bOjh na HOtA tO vO usE gadhE par na lE jAtA | If it hadn't been a heavy load he wouldn't have taken it away on a donkey. |
| agar us kA Hak HOtA tO mãĨ usE dE dEtA/I | If he/she had been entitled to it (lit., If it had been his/her "right") I would have given (it) to him/her. |
| agar vO HAzirI na lagAtA tO sab na AtE | If he hadn't taken the roll(call) not all would have come. |
| agar vO vaHÃ HOtI tO mãĨ usE zarUr paHcAntA/I | If she had been there I would certainly have recognized her. |
| agar tErA kasUr na HOtA tO mãĨ tujhE na bulAtA/I | If it hadn't been your fault I wouldn't have called you. |
| agar Ap mujhE yAd na dilAtE tO mãĨ sac-muc bhUl jAtA/I | If you had not reminded me I would certainly (lit., really and truly) have forgotten. |
| agar vO KabardArI sE kAr calAtA tO ab tak zinda raHtA | If he had driven the car carefully he would still be (lit., have remained) alive. |
| agar us kI zimmEdArI HOtI tO vO usE acchI tara sE pUrA kartI | If it had been her responsibility she would have fulfilled it very well. |
| agar imtiHAn Aj HI HOtA tO tAlib-ilm baHut ghabrAtE | If the test had been today the students would have really been upset (or, perplexed, disturbed). |

| | |
|---|---|
| agar aoratẼ vakt par AtĨ tO un kI mITĨg ab tak Kat(a)m HO jAtI | If the women had come on time their meeting would have been finished by now. |
| agar naokar gOl-mOl javAb na dEtA tO mãĨ us kA yakIn kar lEtA/I | If the servant hadn't given an evasive (lit., roundabout = "beating around the bush") answer I would have believed him. |
| agar tum sabar kartE tO tumHArI bArI jaldI A jAtI | If you had been patient (lit., exercised patience) your turn would have come quickly. |
| agar vO HavAI-jaHAz par safar kartI tO Karc zIAda HOtA | If she had travelled by airplane the expense would have been greater. |

1. The imperfective participle alone (without any auxiliary verb) is commonly used with both the conditional (agar) clause and its conclusion to show conditions which were not fulfilled. The time referred to is past although in some contexts where the state continues the present time may also be involved (e.g., "If the test were today the students would really be upset"). The only negative which can be used in this construction is na (since the construction is also a subjunctive form). Also, the imperfective participle always agrees with its subject, both in the "if"-clause and in its conclusion.

2. Since neither part of the condition was (/is) fulfilled it is often called a past contrary-to-fact condition. This can be seen by paraphrasing any of the above sentences as follows:

> If he had written (which he didn't) I would not have written (which I did).

3. An alternate form of the past contrary-to-fact condition uses the perfective participle + HOtA/E/I/Ĩ. But this form is not taught in the present course because it:

(a) is not as common as the above construction,
(b) means essentially the same thing as the above (hence, is not needed), and
(c) is much more complicated to use, especially when transitive verbs--requiring nE--are involved.

With the imperfective participle + HOtA/E/I/Ĩ

| | |
|---|---|
| agar tum darvAzE kO band rakhtE HOtE tO itnI makhIÃ andar na AtĨ | If you had (regularly) kept the door closed (i.e., been in a habit of keeping the door closed) not so many flies would have come inside. |
| agar vO baccÕ kO KUb pIAr na kartI HOtI tO unHẼ is tara sE na sambhAltI | If she didn't love children so much (as a regular thing) she wouldn't have looked after them in this manner. |
| agar vO KabardArI sE kAr calAtA HOtA tO ab tak zinda raHtA | If he had been in the habit of driving the car carefully he would still be alive. |

| | |
|---|---|
| agar vO likhtA HOtA tO mãĪ kuch na kaHtA/I | If he had written regularly (or, as a matter of course) I would not have said anything. |

4. Unfulfilled repeated, customary or habitual action in the past may be shown by using the imperfective participle of any verb plus the appropriate form of the imperfective participle of HOnA. As the translations indicate this is a slight variation from the sense given by the imperfective participle alone (cf. p. 299f.).

### With the root + raHA/E/I + HOtA/E/I/Ī

| | |
|---|---|
| agar vO HisAb kar raHA HOtA tO mãĪ usE taklIf na dEtA/I | If he had been doing accounts (just then) I wouldn't have bothered him. |
| agar tum KabardArI sE kAm kar raHE HOtE tO yi bartan na TUTtA | If you had been doing your work carefully you wouldn't have broken this dish (or, vessel/container). |
| agar dukAndAr saH tOl raHA HOtA tO mãĪ usE kuch na kaHtA/I | If the shopkeeper had been weighing (it/them) correctly I wouldn't have said anything to him. |

5. Although the previous form (with the imperfective participle + HOtA/E/I/Ī) may sometimes refer to what is going on at the moment (since a customary action might also be a current one), if one wants to be very specific one can use the forms of the verb used for the present continuous tense (root + raHA/E/I, as in § 10-C-1) plus the imperfective participle of HOnA to indicate what might have been--but actually was not--happening just then. This condition, likewise, is contrary-to-fact.

## 27-D Some modals in unfulfilled past situations

| | |
|---|---|
| SAid dukAndAr kE pAs na HOtA | Maybe the shopkeeper wouldn't have had it. |
| SAid un kA maksad pUrA HO jAtA | Perhaps their purpose would have been realized (or, fulfilled). |
| mumkin thA ki itnA saKt bImAr na HOtA/I | It's (lit., It was) possible that he/she wouldn't have gotten so sick. |
| agar unHĒ is kI Kabar HOtI tO mumkin thA ki vO AnE kI zIAda kOSiS kartE | If they had known about this it's possible they would have tried harder to come. |
| farz kIjIE ki vO Ap kO Kabar na dEtE -- Ap kyA kartE/Ī? | Suppose they hadn't informed you. What would you have done? |
| cAHIE thA ki mãĪ bhI mITĪg mĒ HOtA/I | I should have been at the meeting too. |

| | |
|---|---|
| cAHIE thA ki tum usE tasallI dEtE/Ĩ | You should have comforted (or, given comfort/assurance to) him/her. |
| kASki Ap na ghabrAtĨ | I wish you (f) had not gotten upset. |
| kASki Ham bhI calE jAtE | Would that we had gone too. |
| kASki mujhE SurU mẼ itnI urdU AtI jitnI ab AtI Hai | I wish I had known as much Urdu in the beginning as I know now. |

1. Certain modals--like SAid, mumkin thA ki, farz karO/kIjIE ki, cAHIE thA ki and kASki--may also be used with the participles in § 27-C to indicate situations that were unrealized, that is, contrary-to-fact. Although they may take various forms, the examples given above follow the most common pattern, viz., that found in § 27-C on p. 299f.

2. Many of the cases above are abbreviated; in other words, something more is implied than is actually stated. A fuller context would be needed to benefit from them fully. However, the pattern is a useful one to use with these modals.

## 27-E Some prefixes and suffixes in word formation

### Negative prefixes such as kam-, bE- and nA-

kam (little, less) + zOr (strength, power) ⇛ kamzOr (weak)

| | |
|---|---|
| bImArI kE sabab sE mErA bhAI baHut kamzOr HO gayA | My brother got very weak because of (his) sickness. |

bE (without) + cAra (solution) ⇛ bEcAra (unsolvable, wretched, poor)

| | |
|---|---|
| bEcAra mArA mArA phirtA Hai -- kaHĨ kAm naHĨ miltA | The poor fellow wanders about in distress (lit., beaten, beaten). Nowhere does he find work. |

bE (without) + Sak (doubt) ⇛ bESak (undoubtedly, of course)

| | |
|---|---|
| bESak mãĩ nE apnI ÃkhÕ sE naHĨ dEkhA | Of course, I didn't see it with my own eyes. |

nA (not) + rAz$^{(I)}$ (agreeableness, willingness) ⇛ nArAz (displeased)

| | |
|---|---|
| agar mãĩ vakt par na paHũctA/I tO vO mujh sE nArAz HOtE | If I had not arrived on time they would have been displeased with me. |

1. Urdu borrows heavily from other languages, particularly Persian and Arabic. Consequently, many common Urdu words are compounds made with the kinds of prefixes and suffixes shown in this section. Naturally, only a sampling is given, based mainly on words already used in this course. A few new combinations are included, and while the picture is still far from complete it at least will serve to make the student aware of word formations. This should help in further study and vocabulary-building.

2. One example given above--bEcAra mArA mArA phirtA Hai--is an exception to the rule that a repeated participle inflects to /E/ and does not agree with its subject (cf. § 23-B-11).

## Positive prefixes like KUb- and KuS-

KUb (well, good) + sUrat (face, appearance) → KUbsUrat (beautiful)

| | |
|---|---|
| vO tasvIr baHut HI KUbsUrat Hai | That picture is very, very pretty (or, beautiful, good-looking). |

KuS (happy, pleasant) + mizAj (disposition) → KuS-mizAj (good-natured)

| | |
|---|---|
| Ham aisE naokar kO DhŨD raHE Hãĩ jO kAbil bhI HO aor KuS-mizAj bhI | We are looking for a servant who is both capable and good-natured. |

3. kAbil (able, capable) is not exactly the same as lAik (fit, worthy), although the distinction is not always clearcut. In general, however, it is possible for a person to be one without necessarily being both! (kE) kAbil may also be used as a postposition. Thus,

| | |
|---|---|
| laRkA acchA tO Hai magar is kAm kE kAbil naHĨ | He's a good boy, all right, but not "up to" (i.e., capable of doing) this job. |

## Possessive suffixes like -dAr and -mand

dukAn (shop) + dAr ("haver", possessor) → dukAndAr (shopkeeper)

| | |
|---|---|
| kASki dukAndAr kE pAs is kism kI ghaRI HOtI | I wish that the shopkeeper had had this kind of watch. |

riSta (connection) + dAr (possessor) → riStEdAr (relative)

| | |
|---|---|
| agar naokar kA riStEdAr A jAE tO vO dO din kI cuTThI lEnA cAHEgA | If the servant's relative should come he'll want to take two days off (as holiday). |

maza (taste, flavor) + dAr (haver) → mazEdAr (tasty, enjoyable)

| | |
|---|---|
| is kism kI rOTI baRI mazEdAr Hai | This kind of bread is very tasty. |

4. maza by itself is commonly used both for food and for enjoyment in general (the latter, often with the verb AnA). Thus,

| | |
|---|---|
| is machlI kA maza kuch ajIb sA mAlUm HOtA Hai -- KarAb tO naHĨ HO gaI? | This fish tastes rather strange. It's not spoiled, is it? |
| mujhE us prOgrAm kA zIAda maza na AyA | I didn't enjoy that program very much. |

zimma (charge) + dAr (haver) ➧ zimmEdAr (responsible)

| | |
|---|---|
| isE KabardArI sE sambhAlO islIE<br>ki tum zimmEdAr HO | Take good care of this since you're responsible. |

daolat (wealth) + mand (possessing) ➧ daolatmand (rich, wealthy)

| | |
|---|---|
| yi kisI daolatmand AdmI<br>kI kaHAnI Hai | This is the story of some rich man. |

### The suffix of place, -KAna

DAk (mail, post) + KAna (place) ➧ DAk-KAna (post office)

| | |
|---|---|
| Ham AKir mẼ DAk-KAnE jAẼgE | We're going to the post office last of all (or, finally; lit., in the end). |

Gusul (bath) + KAna (place) ➧ Gusul-KAna (bathroom)

| | |
|---|---|
| cAHIE thA ki tum Gusul-KAnE<br>kO bhI sAf kartE/Ĩ | You should have cleaned the bathroom too. |

### -vAlA/E/I/IÃ to turn nouns into adjectives or other nouns

DAk (mail, post) + -vAlA (agent) ➧ DAkvAlA (mailman, postman)

| | |
|---|---|
| Aj tO Id Hai -- DAkvAlA<br>naHĨ AEgA | Why, today is "Id." The mailman won't come. |

dUdh (milk) + -vAlA (seller, agent) ➧ dUdhvAlA (milkman)

| | |
|---|---|
| kyA dUdhvAlA acchA dUdh naHĨ<br>lAtA? | Doesn't the milkman bring good milk? |

TOpI (hat) + -vAlA (the one with) ➧ TOpI-vAlA (the "hatted"-one)

| | |
|---|---|
| TOpI-vAlE kO zarA bulAO | Please call the fellow with the hat on (or, possibly, the hat-seller). |

dO rupaE (two rupees) + -vAlA (the one with) ➧ dO rupaE-vAlA TikaT (a two-rupee stamp)

| | |
|---|---|
| Ap kO dO rupaE-vAlA TikaT<br>is par lagAnA paREgA | You'll have to put a two-rupee stamp on this. |

5. vAlA/E/I as a suffix may imply the possessor, seller, agent or distributor of something, have the sense of "the one with" or be used to convey value or price. It inflects to agree with whatever it is used with. For example, in the sentence with TOpI (hat), as it now stands (without a context), it could mean either one fellow in a group who happened to have

a hat on, or it could mean a man who was selling/peddling hats. If a woman with a hat were the one to be called it would have been, TOpI-vAlI kO zarA bulAO.

### -I as an adjectival/nominal suffix

| A-d-j-e-c-t-i-v-e-s | | N-o-u-n-s |
|---|---|---|
| bImAr (sick) | | bImArI (sickness) |
| garm (hot) | | garmI (heat) |
| HAzir (present) | | HAzirI (attendance) |
| KuS (happy) | + I = | KuSI (happiness, joy) |
| taiyAr (ready, prepared) | | taiyArI (preparation) |
| zimmEdAr (responsible) | | zimmEdArI (responsibility) |

| N-o-u-n-s | | A-d-j-e-c-t-i-v-e-s |
|---|---|---|
| pAkistAn (Pakistan) | | pAkistAnI (a citizen of, or something belonging to Pakistan) |
| pardEs (foreign country) | | pardEsI (foreign thing or person) |
| HavA (wind, air) | + I = | HavAI (air-, of or related to air, wind) |
| miHnat (hard work) | | miHnatI (hard-working, industrious) |
| SaKs (person, individual) | | SaKsI (personal) |
| AKir (finish, end) | | AKirI (last, final) |

6. Sometimes the suffix -I is added to adjectives in order to turn them into the corresponding noun. Such nouns are always feminine.

7. At other times the suffix -I is added to nouns to turn them into corresponding adjectives.

8. There are other uses of the -I suffix and also many other prefixes and suffixes which are not illustrated here at all. The words given above are only a random sampling of the hundreds of such words found in Urdu, several of them used in this course.

9. The adjective HavAI (air-) given above occurs in such compounds or phrases as HavAI-jaHAz (airplane; lit., air-ship) and HavAI ciTThI (air-mail letter).

10. Two other words in the above list are new to you--miHnatI and AKirI--and may be illustrated as follows:

| | |
|---|---|
| is jamAat kE tAlib-ilmÕ nE baRI miHnat kI Hai | The students of this class have worked very hard. |

| | |
|---|---|
| yi is kitAb kA AKirI sabak Hai | This is the last lesson of (i.e., in) this book. |

11. Since one cannot be sure whether the -I suffix represents the adjective (e.g., SaKsI) or the noun (e.g., bImArI) one cannot predict for certain which word occurs in this form. It is possible, however, to take advantage of this relationship between the words if you already know one of them. Thus, having previously learned the word bImAr as "sick" (Lesson 6) you might guess the first time you hear bImArI (Lesson 27) that it probably means "sickness" (which it does). Likewise, with the word SaKs which you learned as "person" (Lesson 23); it should come as no surprise to find out that SaKsI (Lesson 26) means "personal."

12. Now that you have reached the end of this course you can go on and expand your vocabulary as needed. Many new words will be made from (or at least related to) those you already know.

In this matter of developing a greater vocabulary, you have the following tools at your disposal:

(a) You can point to something and ask what it is called in Urdu (see § 8-E-3, 4).

(b) You can take advantage of the relationship between a known and an unknown word, in at least three areas:

( i) prefix—suffix relationships, as just shown above;
( ii) basic—causal verb relationships, as discussed in § 18-G;
and (iii) simple—intensive verb relationships, as presented in § 20-G.

These relationships are so basic--and often so obvious--that with the help of the context you can guess the meaning of the new word.

(c) Finally, you can use a dictionary or a living Urdu speaker to tell you the word that you need to know. Remember that it is far better to learn a new word (or idiom) in a sentence rather than in isolation; this will help you to fix in your mind such matters as gender (masculine? feminine?) and transitiveness (nE, or not?).

## 27-F Vocabulary for Lesson Twenty-seven

| | |
|---|---|
| ajIb | strange; unusual, queer, remarkable |
| (khulI) Ãkh (f) | (open) eye |
| (us kA) AKir (m) | (its) end, finish; (with mẼ or kAr,) at last, finally |
| AKirI | final, last, ultimate |
| (itnI) bImArI (f) | (so much) sickness, illness |
| (baRA) bOjh (m) | (great) load, burden |
| (acchA) dUdhvAlA (m) | (good) milkman |
| ghabrAnA (--/nE) | to become confused, upset, disturbed; to confuse, upset, disturb (someone) |
| gOl-mOl | evasive, vague, roundabout |
| (mErA) Hak (m) | (my) right, privilege; truth |
| (baRA) HavAI-jaHAz (m) | (large) airplane; from HavAI, air- (+ jaHAz, ship) |

| | |
|---|---|
| (HamArI) HAzirI (f) | (our) attendance; HAzirI lagAnA, to take attendance or roll |
| jhagRA karnA (nE) | to quarrel, fight (verbally); from jhagRA (m), quarrel, argument |
| (baRI) KabardArI (f) | (great) care(fulness), caution |
| (kE) kAbil | able, capable (of) |
| (lambI) kaHAnI (f) | (long) story, tale |
| kar lEnA (nE) | to do (for oneself) |
| (mErA) kasUr (m) | (my) fault, mistake; sin |
| KuS-mizAj | of a happy (or pleasant) disposition, temperamen |
| (burI) makhI (f) | (bad) fly (the insect) |
| (mErA) maksad (m) | (my) purpose, meaning, intention |
| (acchA) maza (m) | (good/fine) taste, flavor; (baRA) maza, (great) enjoyment; maza + AnA = to enjoy |
| miHnat karnA (nE) | to work hard, labor; from miHnat (f), hard work, labor |
| (acchA) nambar (m) | (good) number; score, "result" |
| pAkistAnI | of or relating to Pakistan; Pakistani (e.g., food, clothes); (m/f) a citizen of Pakistan |
| (us kA) pAŎ (m) | (his/her/its) foot |
| phirnA | to roam, wander about |
| pIAr karnA (nE) | to love, be fond of; from pIAr (m), love, fondness, affection |
| pUrA karnA (nE) | to fulfill, complete, carry out |
| sabar karnA (nE) | to be patient, have patience; from sabar (m), patience |
| sac(cA/E/I) | truly; true |
| saHI | O. K., all right, correct, accurate |
| SukarguzAr | thankful, grateful |
| tasallI dEnA (nE) | to comfort, assure, reassure; satisfy; from tasallI (f), comfort, assurance, satisfaction |
| tOlnA (nE) | to weigh (something) |
| yAd dilAnA (nE) | to remind (lit., to cause to give to memory) |
| zimmEdAr | responsible |
| (baRI) zimmEdArI (f) | (great) responsibility |
| zinda | alive, living |

## 27-G Conversational review

(to be done with the teacher -- do *not* translate)

1. Substitute turn by turn around the class the words/phrases given for the sentences shown:

(a) agar mãĨ __________ (par) jAŨ tO tum bhI jAOgE/I?

(kAr, tÃga, lArI, gARI, paidal, ghORA, gadhA(!), HavAI-jaHAz)

(b) agar Ap kE/kI __________ mẼ dard HO tO davA(I) zarUr khAnA cAHIE

(sar, Ãkh, mŨ, HAth, TÃg, pAÕ, jism)

(c) agar vO __________ cAHE tO __________ dO (same verb in both)

(kaHAnI sunAnA, rOTI khAnA, bAzAr mẼ phirnA, aKbAr paRhnA, davA[I] pInA, ArAm karnA, bAt karnA, jaldI uThnA, gIt gAnA, yaHÃ baiThnA, sArI rAt jAgnA, miHnat karnA, sifAriS karnA)

2. Responding freely in your own words, complete these sentences turn by turn around the class. If time permits, two or three students could answer one sentence in different ways before going on to the next sentence.

(a) agar tum tasallI na dOgI tO __________
(b) agar kAm saHI na karOgE tO __________
(c) agar mujhE yAd na dilAOgI tO __________
(d) agar sabar na karOgE tO __________
(e) agar KabardArI sE kAm naHI kartE tO __________
(f) agar Aj taSrIf naHĨ lA saktE tO __________
(g) agar tum Apas mẼ jhagRA kartE HO tO __________
(h) agar lakRI kO durust naHĨ tOltE tO __________

3. Responding freely in your own words, finish these sentences turn by turn around the class. If time permits, let two or three students reply to the same sentence (in different ways) before going on to the next one.

(a) agar unHÕ nE taiyArI kI tO __________
(b) agar tumHArI kitAb jAtI raHI tO __________
(c) agar mãĨ nE usE javAb dIA tO __________
(d) agar darzI nE mErE kaHnE kE mutAbik kapRA na banAyA tO __________
(e) agar vO SukarguzAr na HUA tO __________
(f) agar us kaHAnI kA Ap kO maza na AyA tO __________
(g) agar naokar kA kAm acchA na HUA tO __________
(h) agar unHÕ nE Ap kO tasallI na dI tO __________

4. Responding freely in your own words, finish these sentences turn by turn around the class. Two or three students may give different replies to the same sentence before going on to the next one.

(a) agar Ham cAE na pItE tO __________
(b) agar vO cAE na pilAtE tO __________
(c) agar us kI AvAz sunAI na dEtI tO __________
(d) agar mãĨ usE gIt gAtE na suntA/I tO __________
(e) agar mErA itnA nuksAn HOtA tO __________
(f) agar bacca tarakkI na kartA tO __________
(g) agar ustAd sAHib HamẼ na paRhAtE tO __________
(h) agar mãĨ ab bhI bImAr HOtA/I tO __________
(i) agar HamArE miHmAn Aj na paHũctE tO __________
(j) agar tum bhI kOSiS kartE tO __________

5. Responding freely in your own words, finish these sentences turn by turn around the class. Let two or three students give different answers to the same sentence before going on to the next one.

(a) agar tAlib-ilm Har SAm na paRhtE HOtE tO ______________
(b) agar KAnsAmĀ khiRkI band rakhtA HOtA tO ______________
(c) agar laRkI rO raHI HOtI tO ______________
(d) agar Ap lOg khAnA khA raHE HOtE tO ______________
(e) agar vO ArAm na kar raHE HOtE tO ______________

6. Substitute one by one around the class the verbs given below in the sentence pattern shown.

SAid mãĪ jaldI (likhtA/I)

(A jAnA, usE Kat[a]m karnA, banAnA, calA/I jAnA, kaHnA, pakAnA)

7. Repeat exercise 7. with HO saktA thA ki... instead of SAid.

8. Substitute one by one around the class the verbs given below in the sentence pattern shown.

farz karO ki vO yakIn na kartE . . .

(Aj na AnA, na calA jAnA, na baiThnA, dAvat na dEnA, na ThaHrnA, intizAm na karnA, pasand na karnA, cAE na pilAnA, zikar na karnA, na dikhAnA, burA manAnA)

9. Repeat exercise 9. with cAHIE thA instead of farz karO ki..., and omit the negatives, except for the last sentence (with burA manAnA) where the negative (na) should be added. For example,

cAHIE thA ki vO yakIn kartE

10. Substitute the following phrases/verbs in the sentence shown below.

kASki mãĪ bhI kOT paHintA/I

(tamASA dEkhnA, samajh saknA, lE lEnA, mãgvAnA, HisAb karnA, bOl uThnA, jaldI karnA, tasvIr khĒcnA, usE paHcAnnA, vaHĀ ThaHrnA)

11. Turn by turn around the class, use each of the following words in your own sentences. If time permits, more than one student can give a sentence with the same word.

(a) bImAr
(b) bImArI
(c) garm
(d) garmI
(e) HAzir
(f) HAzirI
(g) KuS
(h) KuSI
(i) taiyAr
(j) taiyArI
(k) zimmEdAr
(l) zimmEdArI
(m) miHarbAn
(n) miHarbAnI
(o) Galat
(p) GalatI
(q) HavA
(r) HavAI
(s) pAkistAn
(t) pAkistAnI
(u) pardEs
(v) pardEsI
(w) SaKs
(x) SaKsI
(y) miHnat
(z) miHnatI
(aa) AKir
(bb) AKirI

# REVIEW FIVE

(after Lesson Twenty-seven)

1. In this your final review lesson you should keep in mind that the three main linguistic elements to be acquired in learning Urdu (or any language) are (a) pronunciation, (b) structure and (c) vocabulary, in that order of importance. A fourth (related) element which you will learn naturally through exposure in the months/years ahead is culture, particularly culture as related to speech. When do people say certain things? Why are there certain things they don't say? Etc., etc. No textbook can teach these interpersonal matters as well as living in the culture of those who speak the language can. On the remaining three items, however, do not forget the following points.

2. Pronunciation. The mastery of sounds, both individual (i.e., in isolation) and in utterances (involving segmentation, rhythm and fluency) is absolutely basic. You may have a vocabulary of only 100 words; but if they are used with the proper pronunciation you will still be able to function within that limited sphere. On the other hand, if you have a vocabulary of a thousand or more words--but distort the pronunciation of them--you may still not be understood as well as the person who knows only 100 words! The sound system of Urdu is therefore basic, and any sounds that you are still having problems with should be worked on, both now and after the course is finished.

3. Structure. This entire course has been built around the principle of basic pattern practice--"model sentences," to use a somewhat older term. In fact, the sentences within boxes actually make up the course; they are it, and are far more important than any of their accompanying explanations. Some people like to know why, and to satisfy them many reasons and explanations have been analyzed, classified and included. However, knowing the explanations is not the same thing as knowing the language. Drill the basic patterns of each lesson (particularly Lessons 23 to 27 at this point). Some of these latter structures are complicated, and the best way for you to master them is to repeat them with a variety of words (which you can draw from the list on the next two pages). Please note that this is not rote memory work; it is saying/drilling a pattern so many times (varying vocabulary, number, person, tense, etc.) that it will begin to seem natural to you to say it that way.

4. Vocabulary. Throughout this course tips have been given at times on how you might build a bigger and better vocabulary, suited to your needs. The actual vocabulary included in the course is very, very limited. Even if you have mastered it all, you still do not have a very wide knowledge of Urdu! But at least you have enough to enable you to function for your daily needs and to go on to learn more for future needs. Of all elements in language learning, vocabulary--much to the student's surprise and, at times, disappointment--is actually the least important. A good example of this is given in paragraph 2., above.

If you feel it is necessary to review the list of words on the next two pages--or any of the other vocabulary lists (pp. 60, 117, 180, 242)--please do not treat them just as words in isolation, but put them into sentences. In this way your teacher will be able to see if you have the gender correct, if you have made the verbs agree (with subjects or objects, depending on the occurrence of nE), if you have used the correct postposition (kA/kE/kI, sE, kE sAth), etc. In other words, do not be content to get by with just a handful of "words" and a liberal amount of "sign language"; but let the words be rendered with a proper pronunciation, at a proper speed and rhythm, and within a proper sentence.

### Pronouns

bAz (23)
cand (23)
jO kOI (23)
jO kuch (23)
kaI (23)

### Postpositions

(kE) baGair (23)
(kI) bajAE (24)
(kE) barAbar (25)
(kE) ilAva (26)
(kE) kAbil (27)
(kE) lAik (25)
(kI) mAnind (25)
(kE) mutAbik (25)
(kE) pAr (24)
(kE) sivA (26)
(kI) taraf (sE) (24)
(kE) zarIE (sE) (25)

### Persons

darzI (25)
mOcI (26)
pAkistAnI (27)
SaKs (23)

### Animals/ Insects

ghORA (25)
makhI (27)
murGI (24)

### Adverbs

Ainda (23)
AKir (mẼ/kAr) (27)
bE-Sak (25)
jab kabhI (23)
jaHÃ kaHĨ (23)
kabhI na kabhI (26)
kaHĨ na kaHĨ (26)
kam sE/az kam (23)
kOI na kOI (26)
kuch na kuch (26)
maslan (26)
paidal (23)
sac (27)
sac-muc (26)
saHI (27)

### Phrases

SAbAS (26)

### Adjectives

ajIb (27)
AKirI (27)
barAbar (25)
bAz (23)
biHtar (25)
burA/E/I (23)
bURhA/E/I (24)
cand (23)
daolatmand (23)
dIAnatdAr (26)
gaHrA/E/I (24)
GamgIn (26)
gOl-mOl (27)
HairAn (24)
HAzir (23)
kAbil (27)
kaI (23)
kAmyAb (24)
kamzOr (23)
KatarnAk (26)
KuS-mizAj (27)
lAik (25)
mazbUt (26)
mazEdAr (25)
muft (26)
namkIn (23)
(nao-)javAn (24)
nArAz (26)
pAkistAnI (27)
raddI (24)
rAzI (26)
sac(cA/E/I) (27)
saHI (27)
SaKsI (26)
sArA/E/I (24)
sarkArI (26)
Sarminda (26)
SukarguzAr (27)
zimmEdAr (27)
zinda (27)

### Other nouns

Adat (23)
Ãkh (27)
AKir (27)
andhErA (24)
AvAz (23)
bijlI (26)
bImArI (27)
bistar (24)
bOjh (27)
camac (25)
churI (25)
cUlHA (24)
dard (25)
dastKat (24)
dastUr (25)
dUdhvAlA (27)
dunyA (23)
fAida (24)
GalatI (25)
gaz (25)

### Nouns (cont.)

g(i)lAs (25)
gIt (24)
guzAra (24)
Hak (27)
HavAI-jaHAz (27)
HAzirI (27)
Hukm (25)
HukUmat (25)
Id (26)
jhagRA (27)
jism (25)
KabardArI (27)
kaHAnI (27)
kambal (24)
kAnUn (25)
kasUr (27)
kÃTA (25)
laRAI (25)
maksad (27)
marzI (26)
maza (27)
miHnat (27)
mirc (26)
mITar (25)
mŨ (24)
namak (26)
nambar (27)
natIja (26)
nuksAn (24)
pãkhA (24)
pAÕ (27)
paodA (25)
pardEs (23)
parvA (26)
pIAr (27)
plET (25)
prOgrAm (26)
pul (24)
sabar (27)
Sak (25)
Saok (26)
sar (25)
SikAyat (25)
TÃg (25)
taiyArI (26)
talaffuz (25)
taraf (24)
tarakkI (23)
tasallI (27)
TikaT (23)
yakIn (25)
zimmEdArI (27)

### Verbs

bacAnA (23)
bacnA (24)
bajAnA (26)
bhUl jAnA (24)
bujhAnA (24)
burA manAnA (26)
calA/E/I jAnA (23)

### Verbs (cont.)

caRhnA (23)
cunnA (24)
dikhAI dEnA (23)
GalatI karnA (25)
gAnA (24)
ghabrAnA (27)
guzAra karnA (23)
guzarnA (23)
HãsnA (24)
HAth milAnA (24)
jagAnA (24)
jalAnA (23)
jalnA (24)
jhagRA karnA (27)
kaH dEnA (24)
kaHlAnA (25)
kamAnA (24)
kar lEnA (27)
khaolnA (23)
khaTkhaTAnA (24)
khO jAnA (26)
khulnA (23)
laRnA (24)
lE AnA (23)
manAnA (26)
mar jAnA (26)
marnA (26)
maza AnA (27)
miHnat karnA (27)
milAnA (24)
mil jAnA (26)
nikAl dEnA (26)
nikAlnA (25)
pakaR lEnA (24)
paknA (23)
parvA karnA (26)
pata karnA (25)
phaTnA (23)
phirnA (27)
pIAr karnA (27)
pilAnA (23)
pUrA karnA (27)
sabar karnA (27)
Sak karnA (25)
SikAyat karnA (25)
sO jAnA (24)
sunAI dEnA (23)
taiyArI karnA (26)
tarakkI karnA (23)
tasallI dEnA (27)
tOlnA (27)
TUTnA (23)
uThAnA (23)
yAd dilAnA (27)
yAd rakhnA (23)
yakIn karnA (25)

Concluded on next page

## Conjunctions

agarci (25)
baGair is kE ki (23)
bajAE is kE ki (24)
cAHE (25)
cŨki (25)
cunĀci (25)
HAlĀki (25)
islIE (ki) (25)
KA (26)
magar (26)
phir bhI (25)
varnA (24)

# APPENDIX I

## CARDINAL NUMBERS IN URDU

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| 1<br>Ek | 2<br>d0 | 3<br>tIn | 4<br>cAr | 5<br>pÃc | 6<br>chE | 7<br>sAt | 8<br>ATh | 9<br>nao | 10<br>das |
| 11<br>gIAra | 12<br>bAra | 13<br>tEra | 14<br>caoda | 15<br>pandra | 16<br>sOla | 17<br>satra | 18<br>aThAra | 19<br>unnIs | 20<br>bIs |
| 21<br>ikkIs | 22<br>bAIs | 23<br>taIs | 24<br>caobIs | 25<br>pacIs | 26<br>chabbIs | 27<br>satAIs | 28<br>aThAIs | 29<br>untIs | 30<br>tIs |
| 31<br>iktIs | 32<br>battIs | 33<br>tãĪtIs | 34<br>cãõtIs | 35<br>pãĪtIs | 36<br>chattIs | 37<br>sãĪtIs | 38<br>aRtIs | 39<br>untAlIs | 40<br>cAlIs |
| 41<br>iktAlIs | 42<br>baiyAlIs | 43<br>tãĪtAlIs | 44<br>cavvAlIs | 45<br>pãĪtAlIs | 46<br>chEAlIs | 47<br>sãĪtAlIs | 48<br>aRtAlIs | 49<br>uncAs | 50<br>pacAs |
| 51<br>ikAvan | 52<br>bAvan | 53<br>tripan | 54<br>cavvan | 55<br>pacpan | 56<br>chappan | 57<br>satAvan | 58<br>aThAvan | 59<br>unsaTh | 60<br>sATh |
| 61<br>iksaTh | 62<br>bAsaTh | 63<br>tirsaTh | 64<br>cãõsaTh | 65<br>pãĪsaTh | 66<br>chEAsaTh | 67<br>sarsaTh | 68<br>aRsaTh | 69<br>unHattar | 70<br>sattar |
| 71<br>ikHattar | 72<br>baHattar | 73<br>tiHattar | 74<br>caoHattar | 75<br>pacHattar | 76<br>chiHattar | 77<br>satattar | 78<br>aTHattar | 79<br>unAsI | 80<br>assI |
| 81<br>ikAsI | 82<br>bEAsI | 83<br>tirAsI | 84<br>caorAsI | 85<br>pacAsI | 86<br>chEAsI | 87<br>satAsI | 88<br>aThAsI | 89<br>navAsI | 90<br>navvE |
| 91<br>ikAnavE | 92<br>bAnavE | 93<br>tirAnavE | 94<br>caorAnavE | 95<br>pacAnavE | 96<br>chEAnavE | 97<br>satAnavE | 98<br>aThAnavE | 99<br>ninAnavE | 100<br>sao |

| | | |
|---|---|---|
| 1,000 = HazAr | 1,00,000 = lAkh | 100,00,000 = krOR |

# APPENDIX II

## SUMMARY OF VERB FORMS USED IN THE COURSE

The "verb forms" used in this course are given below in four arbitrary categories, all derived from the infinitive (that is, dictionary or "to"-form) of the verb (cf. § 4-D, p. 26). The examples are not given in complete sentences but in condensed form in order to make the verbal element more obvious. The verb likhnA (to write) is used in every case, both because it is regular in formation and also to make it easier for the student to see the relationships between all of the forms.

| No. | Urdu example | English meaning | § | Page |
|---|---|---|---|---|
| | | Based on the root | | |
| 1. | likh kar / likh kE | having written | 15-I | 148 |
| 2. | likh likh kar | writing and writing | 22-B | 231 |
| 3. | likhE | should, may write | 17-C | 166 |
| 4. | likhEgA | (he) will write | 11-C | 94 |
| 5. | likh / likhO / likhIE | (please) write | 12-B | 104 |
| 6. | likh raHA Hai | (he) is writing | 10-C | 84 |
| 7. | likh raHA thA | (he) was writing | 15-F | 145 |
| 8. | likh raHA HOgA | (he) must be writing | 26-D | 285 |
| 9. | likh raHA HO | (he) may be writing | 26-E | 288 |
| 10. | likh raHA HOtA | (he) had been writing | 27-C | 301 |
| 11. | likh saktA Hai | (he) is able to write | 20-E | 206 |
| 12. | likh cukA Hai | (he) has finished writing | 20-F | 208 |
| 13. | likh lEnA | to write for oneself | 20-G | 210 |
| | | Based on the infinitive | | |
| 14. | likhnA | to write / write | 4-D<br>12-D | 26<br>108 |
| 15. | likhnA AtA / jAntA Hai | (he) knows how to write | 21-D | 218 |
| 16. | likhnA sIkh raHA Hai | (he) is learning how to write | 21-D | 219 |
| 17. | likhnA cAHtA Hai | (he) wants to write | 21-C | 217 |
| 18. | likhnA Hai | ( ) need/s to write | 16-E | 157 |
| 19. | likhnA paRtA Hai | ( ) must/have/has to write | 16-E | 158 |
| 20. | likhnA cAHIE | ( ) should, ought to write | 16-E | 159 |

| No. | Urdu example | English meaning | § | Page |
|---|---|---|---|---|
| 21. | likhnE kA/kE/kI/etc. | (as a noun) | 10-E<br>21-E | 87<br>220 |
| 22. | likhnE-vAlA Hai | (he) is about to write; a writer | 22-C | 232 |
| 23. | likhnE kO Hai | ( ) is about to write | 22-D | 233 |
| 24. | likhnE lagA Hai | (he) has begun to write | 22-E | 233 |
| 25. | likhnE dEgA | (he) will let ( ) write | 22-F | 234 |
| 26. | likhnE na pAyA | (he) didn't manage to write | 22-G | 235 |
| | **Based on the imperfective participle** | | | |
| 27. | likhtA/tE/tI (HUA/E/I) | writing (one) | 24-B | 256-259 |
| 28. | likhtA Hai | (he) writes regularly | 8-C<br>(27-B | 63<br>297) |
| 29. | likhtA thA | (he) used to write | 15-D | 143 |
| 30. | likhtA HOgA | (he) must write regularly | 26-D | 264 |
| 31. | likhtA HO | (he) may write regularly | 26-E | 287 |
| 32. | likhtA raHtA Hai | (he) keeps on writing | 24-D | 262 |
| 33. | likhtA jAtA Hai | (he) goes on writing | 24-E | 264 |
| 34. | (agar) likhtA | (if he) had written | 27-C | 299 |
| 35. | (agar) likhtA HOtA | (if he) had written regularly | 27-C | 300 |
| | **Based on the perfective participle** | | | |
| 36. | likhA/E/I (HUA/E/I) | written (thing) | 23-B | 243-246 |
| 37. | ( ) nE likhA | ( ) wrote | 14-C<br>(27-B | 130<br>297) |
| 38. | ( ) nE likhA Hai | ( ) have/has written | 18-D | 183 |
| 39. | ( ) nE likhA thA | ( ) had written | 19-D<br>(27-B | 198<br>297) |
| 40. | ( ) nE likhA HOgA | ( ) must have written | 26-D | 285 |
| 41. | ( ) nE likhA HO | ( ) may have written | 26-E | 288 |
| 42. | likhA kartA Hai | (he) customarily writes | 23-E | 251 |
| 43. | likhE jAO | carry on writing | 24-E | 264 |
| 44. | likhA jAEgA | it will be written | 25-D | 273 |
| 45. | ( ) sE likhA naHĪ jAtA | it can't be written by ( ) | 25-D | 275 |

# INDEX I

## LIST OF SOUNDS PRACTICED IN PRONUNCIATION DRILLS

(References are to page numbers)

/a/, 154, 217
/A/, 51, 154, 217
/Ā/, 51
/aH/, 193
/ai̱/, 33, 193
/ãĪ/, 33
/ao/, 73, 193
/AŌ/, 73

/b/, 83, 93
/bh/, 83, 93

/c/, 118, 129, 217
/cc/, 217
/ch/, 129

/d/, 43, 51
/D/, 43, 51
/dh/, 51
/Dh/, 51

/E̱/, 228
/Ē/, 228

/f/, 129

/g/, 25, 104, 141, 166, 282
/G/, 25
/gh/, 104, 141, 282

/H/, 33, 193

/I̱/, 141
/Ī/, 141

/j/, 118

/k/, 25, 154, 166, 296
/K/, 25, 33
/kh/, 33, 154, 296

/l/, 205, 268

/O/, 166, 243, 256
/Ō/, 166

/p/, 83, 93, 256
/ph/, 83, 93, 256

/r/, 17, 104, 217, 282, 296
/R/, 17, 61, 104, 282, 296
/Rh/, 61, 282

/s/, 104, 141
/S/, 129, 141

segmentation problems, 93, 129, 181, 205, 243, 268

/t/, 43, 61, 73, 256
/T/, 61, 73
/th/, 43, 73
/Th/, 73

/U̱/, 256
/Ū/, 256

/v/, 129

/z/, 104, 129

# INDEX II

## LIST OF URDU WORDS AND PHRASES USED IN THE LESSONS

(References are to page numbers, in most cases to the page where the word is listed as a vocabulary item for that lesson rather than to the particular page of the lesson where it first occurs)

=A=

A jAnA, 213
ab, 55
acAnak, 213
acchA/E/I, 30
acchI tara, 126
Adat, 252
Adh(A/E/I), 80
AdhI rAt, 80
AdmI, 39
afsOs, 213
Ag, 162
Ag jalAnA, 251
agar, 175
agarci, 277
(kE) AgE, 189
āgIThI, 22
aglA/E/I, 101
āgrEzI, 112
AHista, 138
ai, 112
Ainda, 252
aisA/E/I, 162
aisA na HO ki, 175
Aj, 80
Aj-kal, 80
ajIb, 306
aKbAr, 48
akElA/E/I, 224
Ākh, 306
AKir (kAr/mĒ), 306
AKirI, 306
aksar, 80
alag, 237
almArI, 22
AlU, 125
Am, 150
AnA, 70
anDA, 125
(kE) andar, 175
andhErA, 264
aor, 39, 88
aorat, 39
Ap, 30, 162
Ap kA/kE/kI, 39
Apas mĒ, 162
apnA/E/I, 162
apnE Ap, 162
ArAm karnA, 70
aRsaTh, 213
aRtAlIs, 213
aRtIs, 213
AsAn, 150
AsmAn, 175
assI, 101
Ath, 48
aThAIs, 213
aThAnavE, 213
aThAsI, 213
aTHattar, 213
aThAvan, 213
aTThAra, 90
AvAz, 252

=B=

bacAnA, 252
bacca, 39
baccI, 39
bacnA, 264
(kE) bAd, 138
bAd mĒ, 138
bAdal, 175
bAG, 138
(kE) baGair, 252
(kE) bAHar, 175
baHattar, 150
baHin, 55
baHut, 40
baHut kuch, 113
bairA, 30
bAIs, 150
baiTh jAnA, 213
baiThnA, 112
baiyAlIs, 150
baiyAn, 189
baiyAn karnA, 189
bajA/E, 80
(kI) bajAE, 264
bajAE is kE ki, 264
bajAnA, 293
bajnA, 80
bAkI, 189
baKSiS, 150
balki, 224
ban jAnA, 237
banAnA, 189
bAnavE, 150
band, 112
band karnA, 112
bannA, 150
banvAnA, 189
bAp, 55
bAra, 70
baRA/E/I, 30
baRA gOSt, 138
(kE) barAbar, 277
barAbar HOnA, 277
barAm(a)da, 90
(kE) bArE mĒ, 213
bArI, 90
bAriS, 175
bartan, 150
bas, 101
bAsaTh, 150
bAt, 70
bAt karnA, 112
batAnA, 162
bĀTnA, 224
battI, 22
battIs, 150
bAvan, 150
bAvurci-KAna, 90
bAyĀ/bAĒ, 112
bAz, 252
bAzAr, 48
bEAsI, 150
bEcAra/E/I, 162
bEcnA, 125
bESak, 277
bETA, 55
bETI, 55
bhAI, 56
bhãĪs, 237
bhAO, 125
bhArI, 237
bhEjnA, 70
bhI, 30
bhUk, 162
bhUl jAnA, 265
bhUlnA, 138
(kE) bIc mĒ, 213
biHtar, 277
bijlI, 293
bilkul, 56
bImAr, 48
bImArI, 306
bIs, 90
bistar, 265
biThAnA, 189
bIvI, 56
bOjh, 306
bOl uThnA, 213
bOlnA, 112
budh, 112
bujhAnA, 265
bulAnA, 189
burA/E/I, 252
burA manAnA, 293
bURhA/E/I, 265

=C=

cAbI, 22
cAE, 112
cAHĒ, 293
cAHIE, 90
cAHnA, 138
calA/E/I jAnA, 252
calAnA, 237
cAlIs, 101
calnA, 80
camac, 277
cand, 252
caobIs, 176
caoda, 70
caoHattar, 176
caokIdAr, 189
caoRA/E/I, 237
caorAnavE, 176
caorAsI, 176
cãõsaTh, 176
caothA/E/I, 90
cãõtAlĪs/cavvAlIs, 176
cãõtIs, 176
cAr, 30
caRhnA, 252
(kI) cArŌ taraf, 266
cArpAI, 90
cavvAlIs/cãõtAlIs, 176
cavvan, 176
chabbIs, 189
chappan, 189
chat, 22
chaTA/E/I, 90
chattIs, 189
chE, 48

chEAlIs, 190
chEAnavE, 190
chEAsaTh, 190
chEAsI, 190
chiHattar, 190
chORnA, 237
chOTA/E/I, 30
chOTA gOSt, 138
churI, 277
chuTTI, 112
cInI, 126
ciTThI, 48
cIz, 70
cŨki, 277
cuknA, 213
cUlHA, 265
cunĀci, 277
cunnA, 265
cup, 237

=D=

dafa, 162
daftar, 48
DAk, 56
DAk-KAna, 48
DAkTar, 30
DAkvAlA, 30
DAlnA, 162
daolatmand, 252
daoRnA, 237
daraKt, 190
dard, 278
darI, 22
darjan, 126
DarnA, 163
darvAza, 23
daryA, 237
darzI, 278
das, 48
dastKat, 265
dastKat karnA, 265
dastUr, 278
davA(I), 163
dAvat, 237
dAvat dEnA, 237
dAyĀ/dAĒ, 113
dE dEnA, 213
dEkhnA, 90
dEnA, 90
dEr, 138
DERh, 80
dEsI, 202
DhAI, 80
dhObI, 30
dhOnA, 138
DhŨDnA, 224
dhUp, 176
dIAnatdAr, 293
dikhAI dEnA, 252
dikhAnA, 190
dil, 163
dilcasp, 40
din, 70
dIvAr, 23
dO, 23
dO-bAra, 224
dO-paHr, 80
dOnŌ, 70
dOst, 101
dUdh, 126
dUdhvAlA, 306
dukAn, 48
dukAndAr, 56
dunyA, 252
dUr, 163
durust, 80
dUsrA/E/I, 90

=E=

Ek, 23
Ek dam, 202

=F=

fAida, 265
fAltU, 48
fark, 90
farS, 23
farz, 176
farz karnA, 176
fikar, 224
fikar karnA, 224

=G=

gadhA, 237
gaHrA/E/I, 265
gAjar, 126
Galat, 80
GalatI, 278
GalatI HOnA, 278
GamgIn, 293
gAnA, 265
gAŌ, 48
Gaor, 113
Gaor karnA, 113
gARI, 80
GarIb, 163
garm, 176
garm karnA, 224
garmI, 176
gaz, 278
ghabrAnA, 306
ghar, 48
ghaRI, 48
ghãTa, 80
ghORA, 278
gIAra, 70
gIlA/E/I, 225
g(i)lAs, 278
ginnA, 225
gir paRnA, 213
girjA, 80
girnA, 138
gIt, 265
gOdAm, 90
gOl, 90
gOl-kamra, 90
gOl-mOl, 306
gOSt, 138
Gussa/E, 80
Gusul-KAna, 90
guzAra, 265
guzAra karnA, 265
guzarnA, 252

=H=

HĀ, 23
Hafta, 101
HairAn, 265
Hak, 306
HAl, 56
HAlĀki, 278
HalkA/E/I, 237
Ham, 30
HamArA/E/I, 40
HamESa, 113
Har, 70
HarA/E/I, 56
HãsnA, 265
HaspitAl, 48
HAth, 113
HAth lagAnA, 237
HAth milAnA, 265
HavA, 176
HavAI, 306
HavAI-jaHAz, 306
HazAr, 101
HAzir, 252
HAzirI, 307
HAzirI lagAnA, 307
HI, 101
HisAb, 138
HisAb karnA, 138
HO jAnA, 213
HOnA, 23
HOSyAr, 40
Hukm, 278
HukUmat, 278

=I=

Id, 293
ijAzat, 176
ikAnavE, 138
ikAsI, 138
ikaTThA/E/I, 150
ikAvan, 138
ikHattar, 138
ikkIs, 138
iksaTh, 138
iktAlIs, 138
iktIs, 138
(kE) ilAva, 293
imtiHAn, 163
imtiHAn dEnA, 158
imtiHAn lEnA, 158
in, 40
intizAm, 202
intizAm karnA, 202
is, 40
islIE (ki), 278
istEmAl, 190
istEmAl karnA, 190
itnA/E/I, 163
itnE mĒ, 170
ittifAk (sE), 237
itvAr, 113
izzat, 48

=J=

jab, 202
jab kabhI, 252
jab tak...(na), 202
(kI) jaga, 80, 260
jagAnA, 265
jAgnA, 237
jaHĀ, 202
jaHĀ kaHĪ, 252
jaHĀ tak, 202
jaHAz, 306
jaisA/E/I, 202
jalAnA, 253
jaldI, 138
jaldI karnA, 214
jalnA, 265
jama karnA, 101
jamAat, 56
janAb, 30
jAn-bUjh-kar, 237
jAnA, 70
jAnnA, 70
jAnvar, 190
jAtA/E/I raHnA, 263
javAb, 202
javAb dEnA, 202
javAn, 265
jEb, 48
jhagRA karnA, 307
jhARU, 101
jhARU dEnA, 101
jI, 23
jism, 278
jitnA/E/I, 202
jO/jis/jin, 202
jO kOI, 253
jO kuch, 253
juma, 113
jumErAt, 113
jumla, 80
jUtA/I, 225

=K=

kA/kE/kI, 40
KA, 293
kab, 101
Kabar, 202
Kabar dEnA, 202
KabardAr! 214
KabardArI, 307
kabhI, 190
kabhI na kabhI, 293

(kE) kAbil, 307
kaccA/E/I, 126
kAfI, 70
kAGaz, 23
kaH dEnA, 265
kaHÃ, 48
kaHAnI, 307
kaHĨ, 150
kaHĨ na kaHĨ, 293
kaHlAnA, 278
kaHnA, 70
kaI, 253
kaisA/E/I, 56
KaiyAl, 90
kal, 80
kAlA/E/I, 48
kalam, 23
KAlI, 56
kam, 237
kam sE (/az) kam, 253
kAm, 40
kAm karnA, 70
kamAnA, 265
kambal, 265
kamra, 23
kAmyAb, 265
kamzOr, 253
KAndAn, 56
KAnsAmÃ, 30
kAnUn, 278
kaon, 23
kaonsA/E/I, 80
kApI, 23
kapRA, 138
kar/kE, 150
kAr, 138
kar lEnA, 307
KarAb, 176
karAnA, 190
Karc, 139
Karc HOnA, 139
Karc karnA, 214
KarIdnA, 90
karnA, 70
karvAnA, 190
KAs(kar), 150
kASki, 176
kasUr, 307
kÃTA, 278
Kat(a)m karnA, 101
KatarnAk, 293
kATnA, 214
(kE) ____, see under second element
kElA, 126
khA lEnA, 214
khAnA, 80
khAnE kA kamra, 90
khaolnA, 253
khaRA/E/I, 190
khaTkhaTAnA, 265
khẼcnA, 237
khElnA, 150
khiRkI, 23
khO jAnA, 293
khOlnA, 113
khulnA, 253
ki, 90
(kI) ____, see under second element
Kidmat, 139
Kidmat karnA, 139
kIlO, 126
kImat, 126
kin, 40
kirAya, 150
kis, 40
kis tara, 126
kisAn, 150
kisI, 56
kism, 225
kitAb, 23
kitnA/E/I, 56
kO, 70
kOI, 56
kOI na kOI, 293
kOSiS, 176
kOSiS karnA, 176
kOT, 70
krOR, 101
kUÃ, 150
KUb, 150
KUbsUrat, 30
kuch, 113
kuch na kuch, 293
Kud, 163
KudA, 56
kulI, 237
kURA, 190
kursI, 23
KuS, 225
KuS karnA, 225
KuS-mizAj, 307
KuSI, 150
kuttA, 237
kyA, 23
kyŨ, 163
kyŨki, 163

=L=

lafz, 80
lagAnA, 202
lagAtAr, 225
lagnA, 163
(kE) lAik, 278
lAkh, 102
lakRI, 126
lAl, 40
lambA/E/I, 56
lAnA, 80
laRAI, 278
lArI, 70
laRkA, 40
laRkI, 40
laRnA, 265
lE AnA, 253
lE jAnA, 214
lE lEnA, 214
lEkin, 40
lEnA, 90
lETnA, 190
(kE) lIE, 102
likh lEnA, 314
likhnA, 70
lOg, 48

=M=

mÃ, 56
mÃ-bAp, 80
machlI, 139
madad, 139
madad karnA, 139
mãgal, 113
magar, 293
mÃgnA, 139
mãgvAnA, 190
maHĨgA/E/I, 126
maHIna, 102
mAHvAr, 150
mãĩ, 30
maidAn, 225
mailA/E/I, 90
majbUr, 176
makhI, 307
maksad, 307
mAlI, 30
mAlTA, 126
mAlUm, 139
mAlUm HOtA Hai ki..., 139
mAmUlI, 150
man, 126
manAnA, 293
(kI) mAnind, 278
mAnnA, 113
maoka, 225
maolvI, 30
maosam, 225
mAr DAlnA, 214
mar jAnA, 293
mardAna, 48
marnA, 293
mArnA, 214
marzI, 293
masIHI, 90
masjid, 90
maslan, 293
mat, 113
matlab, 150
maza, 307
maza AnA, 307
mazbUt, 293
mazdUr, 30
mazEdAr, 278
mẼ, 48
mEm-sAHiba, 30
mErA/E/I, 40
mEz, 23
mEz lagAnA, 233
miHarbAn, 56
miHarbAnI, 56
miHarbAnI sE, 108
miHmAn, 202
miHnat, 307
miHnat karnA, 307
miHnatI, 40
mil jAnA, 293
milAnA, 265
milnA, 102
minaT, 81
mirc, 293
mis, 30
misaz, 30
misTar, 30
mistrI, 225
mITar, 278
mIThA/E/I, 126
miThAI, 225
mITĨg, 202
miTTI, 151
mizAj, 56
mOcI, 293
mOTA/E/I, 190
mŨ, 265
muAf karnA, 113
mubArak, 176
muft, 293
mujh, 70
mulk, 237
mumkin, 176
munAsib, 176
murGI, 265
muSkil, 151
mussalmAn, 90
(kE) mutAbik, 278

=N=

na, 102
nA, 214
naHAnA, 225
naHĨ, 23
nAm, 40
namak, 293
nambar, 307
namkIn, 253
nao, 48
(nao-)javAn, 265
naokar, 31
nArAz, 293
narm, 202
nars, 31
nASta, 151
natIja, 293
navAsI, 225
navvE, 102
nayA/naE/naI, 90
(kE) nazdIk, 113
nE, 139
(kE) nIcE, 113
nikAl dEnA, 293

nikalnA, 176
nikAlnA, 278
nIlA/E/I, 48
ninAnavE, 225
nOT, 126
nuksAn, 265

=P=

pÃc, 31
pacAnavE, 126
pacAs, 102
pacAsI, 126
pacHattar, 126
pacIs, 126
pacpan, 126
pAdrI, 31
paHAR, 225
paHcAnnA, 237
paHinnA, 70
paHlA/E/I, 90
(sE) paHlE, 125
paHucnA, 81
paidA HOnA, 139
paidal, 253
paisa, 126
pãĩsaTn, 126
pãĩtAlIs, 126
pãĩtIs, 126
pakAnA, 202
pakaR lEnA, 265
pakaRnA, 237
pãkhA, 265
pAkistAnI, 307
pakkA/E/I, 126
paknA, 253
palãg, 190
pAnA, 225
pandra, 70
pAnI, 113
pAO, 126
pAÕ, 307
paodA, 278
paon(A/E), 81
par, 48
(kE) pAr, 265
parda, 31
pardEs, 253
pardEsI, 237
paRh lEnA, 214
paRhAnA, 190
paRhnA, 70
paRhvAnA, 190
paRnA, 163
paROsI, 202
parsÕ, 81
parvA, 293
parvA karnA, 293
(kE) pAs, 48
pasand AnA/HOnA, 202
pasand karnA, 202
pata, 40
pata karnA, 278
phal, 126
phATak, 190
phaTnA, 253
phir, 102
phir bhI, 278
phirnA, 307
phẼk dEnA, 214
phẼknA, 190
phUl, 151
pIAla/I, 113
pIAr, 307
pIAr karnA, 307
pIAs, 163
pIAz, 126
(kE) pIchE, 190
pichlA/E/I, 126
pIlA/E/I, 56
pilAnA, 253
pInA, 113
pinsal, 23
pIr, 113
plET, 278
prOgrAm, 294
pUchnA, 139
pUrA/E/I, 81
pUrA karnA, 307
purAnA/E/I, 91
pul, 265
pyArA/E/I, 40

=R=

raddI, 266
rãg, 56
raH jAnA, 214
raHnA, 70
raHnE dEnA, 235
rakhnA, 102
raonak, 202
rasAla, 40
rasId, 225
rAsta, 163
rAt, 70
rAzI, 294
(rEl-)gARI, 80
rEzgArI, 126
riStEdAr, 102
rO paRnA, 214
rOknA, 237
rOnA, 163
rOSanI, 202
rOTI, 113
rOz, 70
rOzAna, 225
rupaya, 91

=S=

sA/sE/sI, 237
sab, 113
sab kuch, 113
(kE) sabab sE, 214
sabak, 91
sabar, 307
sabar karnA, 307
SAbAS, 294
sAbun, 202
sabzI, 126
sac-muc, 294
sac(cA/E/I), 307
sAf, 71
sAf karnA, 71
safar, 151
safar karnA, 151
safHa, 151
saHElI, 102
saHI, 307
sAHib(a), 31
SaHr, 48
SAid, 176
sãĩkRa, 214
sair, 176
sair karnA, 176
sãĩtAlIs, 202
sãĩtIs, 202
Sak, 278
Sak karnA, 278
saknA, 214
SaKs, 253
SaKsI, 294
saKt, 202
sAl, 102
salAm, 56
salAmat, 176
SAm, 81
samajhnA, 71
sAmAn, 237
sambhAlnA, 71
samjhAnA, 237
(kE) sAmnE, 190
sAmp, 214
sãõ, 102
saodA, 102
SaoHar, 56
Saok, 294
sar, 278
sArA/E/I, 266
saRak, 48
sardI, 176
sARhE, 81
sarkArI, 294
Sarminda, 294
sarsaTh, 202
sastA/E/I, 126
sAt, 48
satAIs, 202
satAnavE, 203
satAsI, 203
satattar, 203
satAvan, 203
(kE) sAth, 102
sATh, 102
sattar, 102
sattra, 91
savA, 81
savAl, 203
savAl karnA, 203
sAya, 176
sE, 81
sEb, 126
sEr, 126
sIdhA/E/I, 113
sIdhA karnA, 225
sifAriS, 102
sifAriS karnA, 102
SikAyat, 278
SikAyat karnA, 278
sikhAnA, 225
sIkhnA, 91
sirf, 31
sIRhI, 56
SISa, 23
(kE) sivA, 294
skUl, 48
sO jAnA, 266
sOcnA, 163
sOla, 91
sOmvAr, 113
sOnA, 71
sOnE kA kamra, 91
SOr, 237
SOr karnA, 237
subaH, 81
sufEd, 31
SukarguzAr, 307
sUkhA/E/I, 126
Sukr, 56
SukrIA, 56
sunAI dEnA, 253
sunAnA, 214
sunnA, 81
SurU, 238
SurU HOnA, 238
SurU karnA, 102
sust, 40

=T=

tab, 203
tãg, 238
TÃg, 278
tÃga/TÃga, 139
taIs, 163
tãĩtAlIs, 163
tãĩtIs, 163
taiyAr, 40
taiyAr karnA, 176
taiyArI, 294
taiyArI karnA, 294
tak, 102
tAki, 176
taklIf, 102
taklIf dEnA, 102
takrIban, 81
tAlA, 23
talaffuz, 279
tAlib-ilm, 23
tamASA, 238
tandurust, 56
tanKA, 151
tara, 126
(kI) taraf, 256
tarakkI, 253
tarakkI karnA, 253
tasallI, 307

tasallI dEnA, 307
taSrIf lAnA, 113
taSrIf rakhnA, 113
tasvIr, 31
tasvIr khEcnA, 237
tAza, 238
tEra, 71
tErA/E/I, 40
TERhA/E/I, 225
tEz, 139
ThaHrnA, 214
thak jAnA, 225
ThanDA/E/I, 176
ThIk, 56
ThIk karnA, 151
thORA/E/I, 48
tiHattar, 163
TikaT, 253
tIn, 31
tirAnavE, 163
tirAsI, 163
tirsaTh, 163
tIs, 102
tIsrA/E/I, 91
tO, 113
tOlnA, 307
TOpI, 71
tORnA, 151
tripan, 163
tU, 31
tujh, 71
tum, 31
TUTnA, 253

=U=

ubAlnA, 225
ŪcA/E/I, 40
umar, 151
ummEd, 203
un, 40
un kA/kE/kI, 40
unAsI, 225
uncAs, 225
unHattar, 225
unnIs, 91
unsaTh, 225
untAlIs, 225
untIs, 225
(kE) Upar, 113
urdU, 71
us, 40
us kA/kE/kI, 40
ustAd, 23
ustAnI, 23
utarnA, 139
utArnA, 225
uThAnA, 253
uThnA, 139
utnA/E/I, 163

=V=

vaHĀ, 49
vaisA/E/I, 162
vakt, 71
-vAlA/E/I/(IĀ), 238, 304
vApas, 203
vApas AnA, 203
varna, 266
vO, 23, 31

=Y=

yA, 56, 291
yAd, 139, 253
yAd dilAnA, 307
yAd HOnA, 139
yAd raHnA, 286
yAd rakhnA, 253
yaHĀ, 49
yakIn, 279
yakIn HOnA, 279
yakIn karnA, 279
yanI, 81
yi, 23

=Z=

zabAn, 203
zamIn, 139
zanAnA, 49
zarA, 56
zarIa, 279
(kE) zarIE (sE), 279
zarUr, 102
zarUrat, 238
zarUrI, 163
zIAda, 81
zikar, 203
zikar karnA, 203
zimmEdAr, 307
zimmEdArI, 307
zinda, 307

Total vocabulary in Urdu (including numbers and English words) = 1,000 entries

# INDEX III

## LIST OF ENGLISH WORDS AND PHRASES USED IN THE LESSONS

(References are to page numbers, in most cases to the page where the word is listed as a vocabulary item for that lesson rather than to the particular page of the lesson where it first occurs)

=A=

a/an, 23
abandon, 237
able, 214, 307
about, 81, 213
above, 113
abroad, 253
absolutely, 56
accidentally, 237
accompanying, 102
according to, 278
account, 138
account of, on, 214, 278
accurate, 307
ache, 278
acquire, 225
acquired, be, 102, 293
across, 265
activity, 202
addition to, in, 293
address, 40
adequate, 126
advantage, 265
affair, 70
affection, 307
afraid, be, 163
after, 138, 190
afterwards, 138
again, 102, 224
age, 151
agree, 113
agree, cause to, 293
agreeable, 294
agreement, 237
ahead, 113, 189
air, 176, 306
airplane, 306
alight, 139
alive, 307
all, 113, 266
all around, 266
all right, 30, 56, 307
almost, 81
alone, 224
along with, 102
also, 30
although, 113
always, 113
amazed, 265
amongst, 162, 213
and, 39, 292
anger/angry, 80
animal, 190
another, 90
answer, 202
anxiety, 224
any, 113
any(one), 56
anywhere, 150
apart, 237
appear, 139, 252
apple, 126
applied, be, 163
apply, 202
appropriate, 176
approximately, 81
are, 23
argument, 307
arise, 139
around, all, 266
arrange(ment), 202
arrest, 237
arrive, 81, 213
artisan, 225
as ___ as, 202
as far as, 102, 202
as far as ___ is concerned, 221
as long as, 102, 202
as many as, 202
as much as, 202
as often as, 252
ascend, 252
ashamed, 294
ask a question, 139, 203
ask for, 139,190
assignment, 40
assist(ance), 139
assurance, 279, 307
assure, 307
astonished, 265
astray, go, 138
at, 48, 70
at last, 306
at least, 113, 253
at once, 202
attach, 202
attached, be, 163
attempt, 176
attendance, in, 252
attendance, take, 307
attention, pay, 113
attractive, 30
automatically, 162
auto(mobile), 138
awake, become, 237
awaken, 265

=B=

back, 203
back of, in, 190
bad, 176, 252
baggage, 237
banana, 126
bathe, 225
bathroom, 90
bazaar, 48
be, 23
bearer, 30
beat, 214, 293
beautiful, 30
because, 163, 277, 278
because of, 214
become, 150, 213, 237
bed, 90, 190
bedding, 265
bedroom, 91
beef, 138
before, 189, 190
before this, 90 125
beg for, 139
begin, 102, 238
beginning, 238
behalf of, on, 102
behind, 190
belief, 279
believe, 113, 279
believe, cause to, 293
bell, 80
belonging to, 40
below, 113
beneath, 113
benefit, 265
besides, 293
better, 277
between, 213
Beware! 214
big, 30
bill, 126
bite, 214
black, 48
blanket, 265
blessed, 176
blow, 80, 169
blue, 48
body, 278
boil, 253
boil, cause to, 225
book, 23
bookcase, 22
born, be, 139
both, 70, 292
bother, 102
bother, Don't, 235
boy, 39, 40
Bravo! 294
bread, 113
break, 151, 253
breakfast, 151
bridge, 265
bright, 40
bring, 80
bring along, 253
broad, 237
broken, get, 253
broom, 101
brother, 56
buffalo-cow, 237

burden, 306
burn, 265
burn, cause to, 253
burst out crying, 214
bus, 70, 101
but, 40, 293
but rather, 224
buy, 90
by, 48, 81
by all means, 102
by means of, 279
by the way, 195

=C=

call, 70, 189
called, be, 278
can, 214
candy, 225
cap, 71
capable, 307
capacity, 80
car, 138
care about, 294
careful, Be, 214
care(fulness), 293, 307
carrot, 126
carry off, 214
carry out, 307
cart, 80, 139
catch, 156, 237
cause, 214
caution, 307
ceiling, 22
celebration, religious, 293
certainly, 102, 277
chair, 23
chance, 225, 237
change, 126
cheap, 126
chicken, 265
chief(ly), 30, 150
child, 39
chilly, 176
choose, 265
Christian, 90
Christian minister, 31
Christmas, 70
church (building), 80
circular, 90
city, 48
class, 56
clean, 71
clever, 40
climate, 225
climb, 252
clock, 48
close, 112
closet, 90
cloth(es), 138
cloud, 175
coarse, 190
coat, 70
cobbler, 293
coffee, 70
cold(ness), 176
collect, 101
color, 56
come, 70, 113, 213
come back, 203
come down, 139
come out, 176
comfort, 307
command, 278
common, 150
compelled, 176
complain(t), 278
complete(d), 81, 101, 213, 307
completely, 56
comply, 113
comply, cause to, 293
concentrate, 113
concern(ed), 224, 293, 294
concerning, 213
condition, 56
confuse(d), 306
consequently, 277, 278
consider(ation), 113
constantly, 225
content, 294
continually, 225
cook(ed), 30, 126, 202, 253
coolie, 237
correct, 56, 80, 225, 307
cost(ly), 126
count, 138, 225
country, 237
country, belonging to a, 202
craftsman, 225
created, be, 139
crooked, 225
crore, 101
cry, 163
crying, burst out, 214
cup, 113
cupboard, 22
curtain, 31
custom, 278
cut, 214
cute, 40

=D=

daily, 225
damage, 265
damp, 225
dangerous, 293
darkness, 264
darling, 40
daughter, 39, 40, 55
day, 70
day-after-tomorrow, 81
day-before-yesterday, 81
day-laborer, 30
dear, 40
decided, be, 214
deep, 265
definitely, 102
delay, 138
delicious, 278
demonstrate, 190
depart, 252
deposit, 162
descend, 139
describe/description, 189
deserving, 278
desire, 138, 294
desk, 23
detain, 237
determined, 214
develop(ment), 253
die, 252, 293
difference, 90
difficult(y), 102, 151
dining room, 90
direction, 266
dirt(y), 90, 151
discard(ed), 214, 266
discontinue, 112
discover, 156
discuss, 112
dish, 150, 278
dislike, 293
displeased, 293
disposition, 56
dispositioned, happy-, 307
distant/distance, 163
distribute, 224
disturb(ed), 306
do, 70, 307
doctor, 30
dog, 237
donkey, 237
door, 23
doubt, 278
down, 113
dozen, 126
drape, 31
draw, 237
drink, 113
drive, 237
dry, 126
due to, 214, 277
dust, 151
duty, 176

=E=

each, 70
earn, 265
earth, 139, 151
eat, 80, 214
educated, have, 190
effort, (make), 176
easy, 150
egg, 125
eight, 48
eighteen, 90
eighty, 101
eighty-eight, 213
eighty-five, 126
eighty-four, 176
eighty-nine, 225
eighty-one, 138
eighty-seven, 203
eighty-six, 190
eighty-three, 163
eighty-two, 150
either, 30, 291
elderly, 265
electricity, 293
eleven, 70
else, 113
embarrassed, 294
empty, 56
end, 306
endorse(ment), 265
ends meet, make, 265
English, 112
enjoyable, 278
enjoy(ment), 307
enough, 70, 101
entertainment, 238
enthusiasm, 294
entire, 266
equal (to), 277
equipment, 237
escape, 264
especially, 150
evasive, 306
even though, 277, 278
evening, 81
ever, 190
every, 70
everything, 113
evil, 252
exact(ly), 56, 81
examination, 163

examine, 90
example, for, 293
excellent(ly), 150
except(ion), 294
excessive, 81
excitement, 202
excuse, 113
exit, 176
expel, 293
expenditure, 139
expensive, 126
explain, 162, 237
extinguish, 265
extra, 48
eye, 306

=F=

face, 265
faithful, 293
fall, 138, 163
fall down, 213
family, 56
fan, 265
far, 163
fare, 150
farmer, 150
fast, 139, 189
fat, 190
father, 55
fault, 307
favored, 176
fear, 163, 175
feast, 237
fed-up, 238
feeble, 253
feel, 156, 169
feel bad about, 293
female friend, 102
festival, 293
few, 48, 237, 252, 253
field, 225
fifteen, 70
fifty, 102
fifty-eight, 213
fifty-five, 126
fifty-four, 176
fifty-nine, 225
fifty-one, 138
fifty-seven, 203
fifty-six, 189
fifty-three, 163
fifty-two, 150
fight, 265, 278, 307
figure out, 138
final(ly), 306
find, 225
find out, 278
fine, 30, 150
finish, 101, 213, 306
fire, 162, 202
fireplace, 22, 265
first, 90
fish, 139
fit, 155, 277, 278
fitting, 176
five, 31
fix(ed), 151, 163, 176, 214
flavor, 307
flimsy, 126
floor, 23
flower, 151
fly, 307
folks, 48
following, 101, 190
fond(ness), 307
food, 80, 113
foot, 307
foot, by/on, 253
for, 70, 81, 102
for example, 293
forced, 176
foreign country, 253
foreign(er), 237
forever, 113
forget, 138, 265
forgive, 113
fork, 278
former(ly), 90, 126
forty, 101
forty-eight, 213
forty-five, 126
forty-four, 176
forty-nine, 225
forty-one, 138
forty-seven, 202
forty-six, 190
forty-three, 163
forty-two, 150
found, be, 102, 293
found, cause to be, 265
four, 30
fourteen, 70
fourth, 90
frail, 253
free, 293
fresh, 238
Friday, 113
friend: female, 102; male, 101
from, 81
from now on, 252
front of, in, 189, 190
fruit, 126
fulfill, 307
full, 81
function, 80
future, in the, 252

=G=

garbage, 190
garden, 138
gardener, 30
gate, 190
gather, 101
gentle, 202
gentleman, 31
gently, 138
get, 90, 213, 225
get along/by, 265
get off, 139
get rid of, 214
get up, 139
girl, 39, 40
give, 90
give a drink to, 253
give away, 213
give out, 224
glad, 225
glass, 23, 278
go, 70, 80
go astray, 138
go away, 252
go, cause to, 237
go down, 139
go, Let it, 235
go out, 176
go to sleep, 266
go up, 252
goings-on, 202
good, 30
Good-bye, 56
Good for you! 294
good manner, in a, 126
goodness' sake, for, 107
gotten, be, 102
gotten, cause to be, 265
government, 278
governmental, 294
grab, 237, 265
grade, 56
grateful, 307
great deal, 112, 113
green, 56
greens, 126
greeting(s), 56
groceries, 102
ground, 139
guard, 189
guest, 202

=H=

habit, 252
half, 80, 81
hand, 113
handout, 150
happiness, 150
happy, 176, 225
happy-dispositioned, 307
happy, make, 225
hard, 151, 202
hard work, 307
hard-working, 40
harm, 265
harsh, 202
haste(n), 138, 214
hat, 71
"have," to, 48
have to, 158, 163
he, 23, 31, 40
head, 278
healthy, 56
hear, 81
hear, cause to, 214
heard, be, 253
heart, 163
heat, 176, 224
heaven, 175
heavy, 237
Hello, 56
help, 139
help oneself, 214
helpless, 162, 176
hen, 265
her, 40
here, 49, 252
heretofore, 125
hers, 40
high, 40
hill, 225
him, 40
hinder, 237
hire, 102, 150
his, 40
hit, 214
holiday, 112, 293
home, 48
honest, 293
honor, 48, 113
hope, 203
horse, 278
hospital, 48
hot, 176
hot, make, 224
hour, 80
house, 48
how, 126
how many, 56
how much, 56
hundred, 102, 214
hundred thousand, 102
hunger, 162

hunt for, 224
hurry, 138, 214
hurt, 278
husband, 31, 56
hustle and bustle, 202
hymn, 265

=I=

I, 30
idea, 90
if, 175
ill, 48
illness, 306
imagine, 163, 176
immediately, 202
important, 30, 163
in, 48
in accordance with, 278
in addition to, 293
in back of, 190
in front of, 189, 190
in order that, 176
in other words, 81
in the middle of, 213
in the vicinity of, 113
inadequate, 126
incidentally, 195
incorrect, 80
indeed, 113
indigenous, 202
individual, 253
indoors, 175
industrious, 40
inexpensive, 126
inform, 202
information, 40, 202
inquire, 139
inside (of), 175
inspect, 90
install, 202
instead (of), 264
instruct, 222, 225
intelligent, 40
intention, 307
intentional(ly), 237
interesting, 40
invitation, 237
invite, 189, 237
is, 23
it, 23, 31, 40
item, 70
its, 40

=J=

job, 40
join with, 265
journey, 151
joy, 150
junior, 30
just, 31, 56, 101
just as/like, 202

=K=

keenness, 294
keep, 102, 252
keep in mind, 253
key, 2
kill, 214
kilogram, 126
kind, 56, 162, 225
kind(ness), 56
kitchen, 90
knife, 277
knock, 265
know (how to), 68, 70
known, 139

=L=

labor, 307
laborer, 30
lac, 102
ladder, 56
ladies', 49
lady-of-the-house, 30
lakh, 102
lamp, 22
land, 139
language, 203
large, 30
last, 126, 306
lateness, 138
later, 138
laugh, 265
laundryman, 30
law, 278
lazy, 40
learn, 91, 156
leave, 70, 252
leave alone, 235, 237
leave of absence, 112
left, 112
left, be/get, 214, 264
left over, 189
leg, 278
less, 237
lesson, 91
lest, 175
let go, 202, 237
letter, 48
lie down, 190
lift down, 225
lift up, 253
light, 22, 202, 237, 251, 253
lightning, 293
like, 155, 156, 202, 278
like this/that, 162
liking, 294
listen to, 81
little, 30, 48, 56
live, 70
livelihood, 265
living, 307
living room, 90
load, 306
local, 202
lock, 23
long, 56
look after, 71
look as if, 139
look at, 90
look for, 224
look into, 278
Look out! 214
lorry, 70, 101
lose, 265
loss, 265
lost, be/get, 263, 293
lot, 40, 112, 113
lots, 70
love, 138, 307
lovely, 40
luggage, 237

=M=

ma'am, 23
madam, 30
made, be, 150
made, have, 189
magazine, 40
mail, 56
mailman, 30
main, 30
mainly, 150
make, 70, 189
make a mistake, 138
make a racket, 237
make an effort, 176
make happy, 225
make noise, 237
make use of, 190
male friend, 101
man, 39
man-of-the-house, 31
manner (good), 126
many, 40
many, how, 56
market(place), 48
match, 102, 293
match, cause to, 265
matter, 70
maund, 126
maybe, 176
me, 40, 70
meal, 113
meaning, 150, 307
means, 279
meantime, 170
meanwhile, 170
meat, 138
medicine, 163
meet, 102, 293
meeting, 202
memory, 139, 253
men's, 48
mention, 203
merely, 31
met, cause to be, 265
meter (39+"), 278
middle/midst, 213
midnight, 80
milk, 126
milkman, 306
mind, keep in, 253
mind, to, 293
mine, 40
minister, 30, 31
minister to, 139
minor, 30
minute, 81
miserable, 162
Miss, 30
mistake(n), 138, 278, 307
moist, 225
Monday, 113
money, 91, 126
month, 102
monthly, 150
more, 39, 81
morning, 81
mosque, 90
most, 80, 81
mother, 56
mount, 252
mountain, 225
mouth, 265
move, 80
move, cause to, 237
Mr., 30
Mrs., 30
much, 40
much, how, 56
much, so, 163

much, this/that, 163
much, too, 81
Muslim, 90
Muslim minister, 30
must, 158, 163
mutton, 138
my, 40

=N=

name, 40
narrow, 238
near, 113
necessary, 90, 163
necessity, 238
need, 157, 238
needed, 90
neighbor, 202
never, 190
nevertheless, 40, 278
new, 90, 238
New Year's Day, 99, 102
news, 202
newspaper, 48
next (to), 48, 101
night(time), 70
nine, 48
nineteen, 91
ninety, 102
ninety-eight, 213
ninety-five, 126
ninety-four, 176
ninety-nine, 225
ninety-one, 138
ninety-seven, 203
ninety-six, 190
ninety-three, 163
ninety-two, 150
no, 23, 102, 113
No more! 101
no (one), 56
noise, make, 237
noon, 80
not, 23, 102, 113, 214
note, 48, 126
notebook, 23
notwithstanding, 277
now, 55
nowadays, 80
nowhere, 150
number, 307
nurse, 31

=O=

obey, 113
obey, cause to, 293
obtain(ed), 102, 225, 293
occasion, 162, 225
o'clock, 80
of, 40
of course, 277
off, 112, 289
office, 48
official, 294
often, 80
O(h), 112
O(h) that ___, 176
O.K., 30, 56, 307
old, 91, 265
older/est, 30
on, 48, 113
on account of, 278
on behalf of, 102
on foot, 253
on purpose, 237
on top of, 113
one, 23
one and one-half, 80
one half of, 80
one hundred thousand, 102
one-quarter, 81
onion, 126
only, 31, 224
open, 113, 253
operate, 80
opportunity, 225
opposite, 190
or, 56, 290, 291
orange, 126
order, 190, 278
ordinary, 150
other, 90
other side, 265
other words, in, 81
otherwise, 266
ought to, 159
our, 40
ours, 40
out of, 230
out, put, 278, 293
outcome, 293
outdoors, 175
outside (of), 175
owe, 261
own, one's, 162
own, to, 48

=P=

page, 151
pain, 278
paint, 56
Paisa, 126
Pakistani, 307
"pao," 126
paper, 23
pardon, 113
parents, 80
park, 138
particularly, 150
party, 237
pass away, 252
pass by, 252
pass out, 224
patience, 307
patient, 214, 307
paved, 126
pay, 90, 151, 171
pay attention to, 113
pay attention to, cause to, 293
peeved, 293
pen, 23
pencil, 23
people, 48
pepper, 293
per hundred, 214
perhaps, 176
period, 80
permission, 176
person, 39, 253
personal, 294
photo, 31
photograph, 232, 237
pick, 151
pick out, 265
pick up, 253
picture, 31
picture, (take a), 232, 237
place, 49, 80, 102, 162
place of, in, 260
plain, 225
plant, 278
plate, 278
play, 150, 293
please, 56
please, to, 225
pleased, 225, 294
pleasure, 150, 293
plenty, 70, 101
pocket, 48
poor, 162, 163
porch, 90
porter, 237
possible, 176
post, 56
post office, 48
postage stamp, 253
postman, 30
potato, 25
pour, 162
pregnant, 112
preparation, 294
prepare, 176
prepared, 40, 294
present, 252
preserve, 252
pretty, 30
previous, 126
price, 126
privilege, 306
produced, be, 139
program, 294
progress, 253
pronunciation, 279
pull, 237
purchase, 90
purpose, 102, 150, 307
purpose, on, 237
put, 102, 162
put down, 225
put out, 265, 278, 293

=Q=

quarrel, 278, 307
queer, 306
question, 139, 203
quick, be, 214
quick(ly), 138
quiet, 237
quite, 70

=R=

racket, make a, 237
railway train, 80
rain, 175
raise, 253
rate, 125
rather, 224, 237
raw, 126
reach, 81
read, 70, 214
read, cause to, 190
readiness, 294
ready, 40, 176, 294
really, 294
reason, 214
reassure, 307
receipt, 225
received, be, 102, 293
receptacle, 150
recite, 214
reckon, 225
recline, 190
recognize, 237
recommend(ation),

102
red, 40
reference to, with, 213
regard to, with, 213, 221
regret, 213
relative, 102
religious celebration, 293
remain, 70
remaining, 189, 264
remarkable, 306
remember, 139, 253
remind, 307
remove, 278
rent, 150
repair, 151
report, 202
reputable, 293
reply, 202
resembling, 278
respect, 48
responsibility, 307
responsible, 307
rest, 70
result, 293, 307
return(ing), 203
rich, 252
rid of, get, 214
right, 56, 80, 101, 113, 306
right away, 202
right, set/make, 151
ripe, 126
river, 237
road, 48, 163
roam, 307
roll, take, 307
roof, 22
room, 23, 80
round, 90
roundabout, 306
route, 163
rubbish, 190
rug, 22
rule, 278
run, 80, 237
Rupee, 91

=S=

sack, 202
sad, 293
safe(ly), 176
salary, 151
salt, 293
salty, 253
satisfaction, 307
satisfy, 307
Saturday, 101
save(d), 252, 264
say, 70, 265
say, cause to, 278
school, 48
score, 293, 307
scrap, 266, 278
season, 225
seat, 23, 189
second, 90
second time, 224
see, 90
seek, 224
seem, 139
seen, be, 252
seer, 126
seize, 237, 265
select, 265
self, 113, 162, 163
sell, 125
send, 70
send for, 190
senior, 30
sentence, 80
separate(ly), 237
servant, 31
serve, 139
service, 139
set right, 151
set the table, 233
settled, be, 214
seven, 48
seventeen, 91
seventy, 102
seventy-eight, 213
seventy-five, 126
seventy-four, 176
seventy-nine, 225
seventy-one, 138
seventy-seven, 203
seventy-six, 190
seventy-three, 163
seventy-two, 150
several, 253
shade, 176
shadow, 176
shake hands, 265
sharp, 139
she, 23, 31, 40
ship, 306
shoddy, 126
shoe, 225
shoemaker, 293
shop, 48
shopkeeper, 56
should, 159
show, 190, 238
shut, 112
sick, 48
sickness, 306
sign(ature), 265
silent, 237
similar to, 278
sin, 307
since, 81, 277
sing(ing), 265
sir, 23, 30, 31
sister, 55
sit, 112, 113
sit down, 213
six, 48
sixteen, 91
sixth, 90
sixty, 102
sixty-eight, 213
sixty-five, 126
sixty-four, 176
sixty-nine, 225
sixty-one, 138
sixty-seven, 202
sixty-six, 190
sixty-three, 163
sixty-two, 150
size, same ___ as, 277
skilled workman, 225
sky, 175
sleep, 71, 266
slightly, 56
slow(ly), 138, 190
small, 30
smart, 40, 156
snake, 214
so, 277
so that, 176
soap, 202
soft(ly), 138, 202
some, 113, 252
some(one), 56
someone/some ___ or other, 293
something or other, 293
sometime, 190
sometime or other, 293
somewhat, 56, 237
somewhere, 150
somewhere or other, 293
son, 39, 40, 55
song, 265
soon, 138
sorrow, 213
sorrowful, 293
sort, 56, 162, 225
sort of ___, 237
sound, 252, 253
space, 80
spare, 48
speak, 70, 112
speak out/up, 213
special, 150
spend, 214
spent, be, 139
spite of, in, 277
spoiled, 176
spoon, 277
stamp, 253
standing, 190
start, 80, 102, 238
start, cause to, 237
state, 56
stay, 70, 214
steps, 56
stern, 202
stick to, 202
still, 237, 278
sting, 156
stir, 202
stop, 101, 237
storeroom, 90
story, 307
stove, 22, 265
straight, 113
straighten, 225
strange, 306
street, 48
strike, 80, 214, 293
strong, 139, 229, 293
stuck to, be, 163
student, 23
study, 70, 214
sturdy, 126
successful, 265
such, 162
such as, 202
suddenly, 213
sufficient, 70, 101
sugar, 126
suitable, 176
summer, 176
summon, 189
Sunday, 113
sunshine, 176
supplies, 102
suppose, 176
sure, 279
surprised, 265
surrounding, 266
suspicion, 278
suspicious, 278
sweep, 101
sweet, 40, 126
sweets, 225
swift, 139

=T=

table, 23
table, to set, 233
tailor, 278
take, 90, 214
take away, 214
take care of, 71
take off, 225
take out, 278
take rest, 70
tale, 307
talk, 112
talk about, 203
tall, 40, 56
taste, 115, 307
tasty, 278
taught, have, 190
tea, 112, (229)
teach, 190, 225
teacher, 23
tear, to, 253
tell, 70, 162, 214, 222, 265
temperament, 56, 307
ten, 48
ten million, 101
tender, 202
test, 163
thank you/thanks, 56
thankful, 307
that, 23, 40, 90, 202
that is, 81
that time, at, 203
their, 40
theirs, 40
them, 40
then, 102, 113, 203
there, 49
therefore, 113, 277, 278
these, 23, 40
these days, 80
they, 23, 31, 40
thick, 190
thing, 70
think, 163
think about, 113
think, I ___, 90
third, 91
thirst, 163
thirteen, 71
thirty, 102
thirty-eight, 213
thirty-five, 126
thirty-four, 176
thirty-nine, 225
thirty-one, 138
thirty-seven, 202
thirty-six, 189
thirty-three, 163
thirty-two, 150
this, 23, 40
thorn, 278
those, 23, 40
though, 277, 278
thought, 90
thousand, 101
three, 31
three-quarters, 81
through, 230, 279
throw, 190
throw away, 214
Thursday, 113
ticket, 253
tight, 238
time, 71, 138, 162
time off, 112
tip, 150
tired, be/get, 225
to, 70
today, 80
together, 150
tomorrow, 80
"tonga," 139
tongue, 203
too, 30
too much, 81
top of, on, 113
torn, get, 253
toss, 190
totally, 56
touch, 237
tough, 202
towards, 266
town, 48
train, 80
transport, 214
travel, 151
tree, 190
trip, 151
trouble, 102
true, 307
truly, 294, 307
truth, 306
try, 176
Tuesday, 113
tug, 237
turn, 90
turn into, 237
turn off, 112, 265
turn out to be, 237
twelve, 70
twenty, 90
twenty-eight, 213
twenty-five, 126
twenty-four, 176
twenty-nine, 225
twenty-one, 138
twenty-seven, 202
twenty-six, 189
twenty-three, 163
twenty-two, 150
two, 23
two and one-half, 80
type, 225

=U=

ultimate, 306
under, 113
underneath, 113
understand, 68, 71
understand, cause to, 237
undoubtedly, 277
unfortunate, 162, 163
unhappy, 293
unless, 252
unload, 225
unpaved, 126
unripe, 126
unskilled workman, 30
until, 102, 202
unusual, 306
up, 113
up to, 102
up-to-the-minute, 238
upset, to, 306
upset, become, 306
Urdu, 71
urgent, 163
us, 40
use, 190, 265
useful, 54
useless, 53, 266
usually, 80

=V=

vague, 306
value, of, 54
variety, 225
vegetable(s), 126
venereal disease, 176
verandah, 90
very, 30, 40
very own, 162
vessel, 150
vicinity, 113
view(point), 221
village, 48
visitor, 202
voice, 252

=W=

wages, 151
wait, 214
waiter, 30
wake up, 237, 265
walk, 80, 176
wall, 23
wander about, 307
want, 138
warehouse, 90
warm, 176, 224
wash, 138
washerman, 30
waste, 266
watch, 48, 90
watchman, 189
water, 113
way, 126, 163
we, 30
weak, 237, 253
wealthy, 252
wear, 70
weary, be/get, 225
weather, 225
Wednesday, 112
week, 101
weep, 163
weigh, 307
well, 56, 80, 113, 126, 150
Well done! 294
well-made, 126
wet, 225
what, 23, 202
what kind/sort of, 56
whatever, 253
when, 101, 202
whenever, 252
where, 48, 202
wherever, 252
whether, 289, 290 293
which, 40, 80, 202
while, 138
white, 31
who, 23
whoever, 253
whole, 266
who(m), 202
whose, 40
why, 163
wide, 237
wife, 56
will, 293
willing, 294
wind, 176
window, 23
wish, 138, 176
with, 48, 81, 102
with reference/regard to, 213, 221
without, 252

woman, 39
women's, 49
wood, 126
word, 70, 80
work, 40, 70, 80
work hard, 307
workman, skilled, 225
workman, unskilled, 30
world, 252
worry, 224
worthless, 266
worthy (of), 278
Would that..., 176
wretched, 162
write, 70
wrong, 80

=Y=

yard (36"), 278
year, 102
yellow, 56
yes, 23
yesterday, 80
yet, 278
you, 30, 31, 39, 40, 71
young, 39, 265
younger/est, 30
your, 39, 40
yours, 39, 40

# INDEX IV

## SUBJECTS

(References are to page numbers)

=A=

ability to do something:
  with AnA/jAnnA, 219
  with saknA, 206
about to, 232, 233, 252
accent, 5, 97, 133, 135, 169
adjectival suffixes, 304, 305
adjectival use of:
  imperfective participle, 256
  perfective participle, 243
adjectives:
  agreement of, 39
  comparison of, 123
  complementary, 36
  demonstrative, 35
  inflection of, 34, 37
  made with kA/kE/kI, 33
  order of, 39
  positive form of, 28
  possessive, 38
  repeated, 229
  to help learn gender, 29
adverbial uses:
  conjunctive participle, 149
  postpositions, 181, 182
adverbs, repeated, 230
advice, 173
affection, 25
affricates, 4, 8
agar, implied in conditional sentences, 298
age, of people and things, 141
AgE and tEz, distinguished, 181
agent in passives, 271, 274
agreement, expression of, 107
agreement of adjectives when genders are mixed, 39, 47
agreement of words, 39, 44
"already" done, 213, 246
alternates for kO, 67
alternatives, 291, 292
Am, KAs, mAmUlI, distinguished, 148
ambiguity, 251
answering questions:
  about cost/price, 121
  about time, 75
antecedent action/state, 149, 221, 245
Ap = vO (plural), for respect, 26
Arabic influence, 53, 302
article in Urdu, 20, 54
articulation:
  manner of, 3
  points of, 3
asking:
  cost/price of something, 120
  name of something in Urdu, 66
  time, 74
aspects, 220
aspiration in Urdu, 4
association, 74
assumption, 96, 284-287
"at," showing time, 69
attached question, 206
attributive use:
  of imperfective participle, 256
  of perfective participle, 243
auxiliary verbs, 26, 119

=B=

bacca, ambiguous gender of, 34
(kE) baGair, with participle instead of infinitive, 260
baRA/E/I, as adverb, 39
bEcAra and GarIb, distinguished, 155
beginning, 233, 234
blameworthy actions, mitigated, 271, 272
born, expressing "to be ___," 135
borrowing in Urdu from other languages, 302
building up vocabulary, 306
burA manAnA, explained, 287

=C=

cAHIE, uses of, 159, 171
calendar in Urdu, 110
calnA, uses of, 77, 182
capacity, 74
cardinal numbers, Appendix I, 313:
  "1 and 2", 17
  "3, 4 and 5", 25
  "6 to 10", 43
  "11 to 15", 61
  "16 to 20", 83
  by the ones, 129
  by the twos, 141
  by the threes, 154
  by the fours, 166
  by the fives, 118

  by the sixes, 181
  by the sevens, 193
  by the eights, 205
  by the nines, 217
  by the tens, 93
causals:
  conjunctions, 276
  verbs, 186
cause, 220
certainty, future, 297
character shown, 223
charts of:
  consonants, 6-11
  numbers, 313
  verbs, 314, 315
  vowels, 13-16
clauses:
  object, 174
  relative/correlative, 193, 194
  subordinate, 174
cluster, consonant, 17 (fn.), 46
cognate verbs and perfective participle, 246
"cold/hot" feelings, 169
commands, 106, 108, 175
commas, in Urdu numbers, 93
comparison, 236
comparison of adjectives, 123
complementary adjectives, 36
completion, with cuknA, 208
compound verbs, 68, 138
compulsion, 157
concessive conjunctions, 275, 276
conclusive conjunctions, 276, 277
concurrent action/state, 257
condition/state, 185, 186
conditions:
  fulfillable, 296
  unfulfilled (past), 299, 301
conjecture, 96
conjunctive participle:
  explained, 148
  repeated, 231
conjunctive use of perfective participle, 245
consonant chart, 6-11
consonant cluster, 17 (fn.), 46
contempt, 25
contingency, 166, 167
continual action/state, 259
continuity, 231
continuous tense:
  past, 145
  present, 83
contrary-to-fact conditions, 300, 302
correlative:
  clauses, 194
  conjunctions, 289
cost, 120
countable nouns, 55, 230
courtesies, 52
customary action/state, 61, 143, 251, 284, 287, 301

=D=

days of the week, 109
death, cultural note on, 290
debt, one way of expressing, 261, 262
definiteness, 20, 45
demonstrative:
  adjectives, 35
  pronouns, 19
desire, 173
desired action/state, 217
development, 264
diphthongs, 13
direct address, 109
direct speech, 137, 223
directions, 106
discussing cost/price, 121
disrespect, 25, 26
distinguishing words for "asking, begging, wanting," 138
distributive sense, 228-230
doer of an action, 232
doubling of consonants, 5
doubt, 287
drill, progressive replacement, 191, 255
dubious tenses:
  past, 289, 296
  present, 288, 296

=E=

-E/-(H)Ẽ alternates for kO, 67
emphasis, with perfective participle, 246
emphatic words, 97, 160, 162, 196
encouragement, 264
English titles, 28
-ever, 249
exactness of time, 77
exceptions, 18, 27, 29, 78, 133, 147, 244, 246, 272, 303
exclusiveness, 97, 292
exhortation, 175

=F=

familiarity, 25
farther correlatives, 197
feelings of temperature, 169, 170
feminine nouns, 18, 305
flaps in Urdu, 4, 11
forms of verbs, Appendix II, 314-315
fractions, 75, 76, 93, 122, 123
frequent action, 251
fricatives in Urdu, 4, 9, 10
"friend," restricted use of, 100, 109
future:
  certainty, 297
  /imminent action with past tense, 135
  presumption, 284
  probability, 297
  tense, simple, 94, 284

=G=

- GarIb and bEcAra, distinguished, 155
- gender, 18, 25, 29, 39, 47, 305
- going to, 232, 233, 252
- gradual action/state, 246, 259
- greetings, 52
- "guessing" word meanings, 306

=H=

- habitual action, 61, 143, 251, 284, 287, 301
- habitual tense:
  - past, 143
  - present, 61
- helping verbs, 26, 119
- HI with imperfective participle, 258
- honor, suffix of, 28, 108
- "hot/cold," feelings of, 169, 170
- "housewife," rendering of, 30
- HUA and thA, distinguished, 134
- Hukm and kAnUn, distinguished, 270
- humility, cultural note on, 269

=I=

- -I as an adjectival/nominal suffix, 305
- imminent action, 135, 232, 233, 252
- imperatival use of infinitive, 108
- imperative, 104
- imperfective participle, 63, 143, 256, 262, 263, 264, 284, 287, 297, 299, 300
- impersonal constructions, 87, 88, 135, 137, 157, 170, 172, 201, 218, 219
- impossibility, utter, 275
- imtiHAn, use of, explained, 158
- inability, utter, 275
- inclusiveness, 97, 292
- indefinite compounds, 249, 283
- indefiniteness, 20, 45, 206, 248
- indefinite words, 53, 111, 147, 189, 247
- indirect:
  - commands, 175
  - questions, 290
  - speech, 137, 223
- infinitive:
  - as imperative, 108
  - as noun, 87, 213, 218, 220
  - form of, 26
  - with postpositions, 220
- infinitive:
  - + AnA/jAnnA, 218
  - + cAHIE, 159
  - + cAHnA, 217
  - (inflected) + dEnA, 234
  - + HOnA, 157
  - (inflected) + kO + HOnA, 233
  - (inflected) + lagnA, 233
  - (inflected) + na pAnA, 235
  - + paRnA, 158
  - + sIkhnA, 218
  - (inflected) + vAlA, 232
- inflected:
  - adjectives, 34, 37
  - nouns, 34
  - pronouns, 37
  - plural and time words, 78
- "inflection," defined, 18, 19
- inquiry, 172
- instrumentality, 74
- intensive verbs, 209
- intention, 174
- intransitive verbs, explained, 130
- irregular verbs, 26, 95, 105, 106, 132, 167
- -ish, suffix, 237

=J=

- javAn, use of, 263
- jAyA, instead of gayA, 252, 275

=K=

- kAbil and lAik, distinguished, 303
- kaccA/E/I and pakkA/E/I, compared, 125
- kaHnA, use of, 107, 222
- KAs, mAmUlI and Am, distinguished, 148
- kism, uses of, 223
- knowing how to ____, 218
- kO = kE vakt, 69

=L=

- lagAnA, uses of, 233
- lagnA, uses of, 155, 169
- lAik and kAbil, distinguished, 303
- learning how to ____, 218
- lip position, in vowels, 13
- "listening," idiom of, 74
- literary form, 252
- location, 43, 44, 74

=M=

- mAmUlI, Am and KAs, distinguished, 148
- manage to (negative), 236
- (kI) mAnind and (kI) tara, distinguished, 269
- marnA, usage of, 290
- masculine nouns, 18, 27
- means, 74
- measurements, 107, 122
- metric system, 122, 269
- milnA, uses of, 96, 97
- mistakes, how spoken of, 271, 272
- modals, 301
- multiple postpositions, 230, 248

=N=

nA, with tag endings, 205
naHĪ, use of, 27
name of something in Urdu, finding out, 66
nao-javAn, use of, 263
nasalization, 13, 20
nature, 223
nE with transitive verbs, 131
nearness, 20, 21, 35, 197
necessity, 157, 171
negative prefixes, 302
"No" and "Yes" questions, 21
nominal suffixes, 304, 305
"nothing but...," 250
nouns:
  gender of, 18
  imperfective participle as, 259
  infinitive as, 87, 213, 218, 220
  inflection of, 34
  perfective participle as, 247
  repeated, 228
numbers: see under "cardinal" or "ordinal"
numbers:
  indefinite, 248
  repeated, 228
numerical order, of persons, 86

=O=

-Ō after pronouns, 124
object:
  clauses, 174
  pronouns, 46
  sign of, 65, 67
  when to use kO with, 137
  with nE, 132
obligation, 157, 171
"old-fashioned" language, 52
omission of words, 39, 120
optional words in ( ), 22
order:
  of adjectives, 39
  of words, 20, 29, 35, 39, 44, 86
ordinal numbers, 89
organic basis in speech, 5, 6

=P=

pakkA/E/I and kaccA/E/I, compared, 125
Panjabi influence on Urdu, 39, 78
parallel constructions, 39, 120
parentheses ( ) explained, 22
paRnA, uses of, 158
participles: see under "conjunctive," "imperfective" or "perfective"
passive verbs:
  basic, 272
  derived, 273
  inherent, 270
past action/state/condition:
  possible, 288
  presumed, 285
past tenses:
  continuous, 145
  dubious, 289
  habitual, 143
  of HOnA, 118
  perfect, 198, 201, 297
  presumptive, 287
  simple, 129, 135, 296
perfect tenses:
  past, 198, 297
  present, 183
perfective participle, 130, 183, 199, 243, 250, 251, 263, 264, 273, 275, 287, 289, 297, 300
performer of an action, 232
permission, 173, 235
permitted action/state, 234
Persian influence, 249, 302
personal pronouns, 25, 37, 46
persons, numerical order of, 86
phonemes of Urdu, 1
place, 74
"place," suffix of, 304
"please," in commands, 104-106
plurals:
  exceptions, 18
  nasalization, 20
  of nouns, 18
politeness, 22
positive form of adjectives, 28
positive prefixes, 303
possession, 46, 48
possessive suffixes, 303
possessive words, 38, 160
possibility, 168, 287, 296
postpositions, 33, 34, 44, 65, 73, 99, 110, 181, 182, 212, 260, 268, 282
postpositions:
  multiple, 230, 248
  order of, 45
  repeated, 231
  understood, but not expressed, 65, 99, 110
  with infinitives, 220
potential compound (verb), 207
prayer, form of pronoun in, 25
predicative use of:
  imperfective participle, 256
  perfective participle, 243, 245
prefixes, 302
prepositions, 247, 261, 282
present tenses:
  continuous, 83, 285, 288
  dubious, 288
  habitual, 61, 284, 287
  of HOnA, 19, 26
  perfect, 183
  presumptive, 285

presuming questions, 206
presumption, 96, 284, 297
presumptive:
   past, 287, 297
   present, 285
price, 120
probability, 284, 297
progression, 264
progressive replacement drills, 191, 255
prohibitions, 106
pronouns, 19, 25, 38, 46
pronouns:
   inflected forms, 37, 132
   repeated, 230
proverb, 273
purpose, 174, 222

=Q=

qualification, 236
quantity, expressions of, 107, 122
quarter hours, 74, 75
question words, 20, 43, 44, 51, 54, 79, 97, 126, 154, 197
question words, repeated, 230
questions:
   attached, 206
   indirect, 290
   presuming, 206
   "Yes/No" type, 21
quotation of another's words, 137

=R=

raHnA (continuation), with participles, 262
rare forms, 106, 236
reason, 220, 222, 276
reflexive words, 160
regular (/customary) action, 61, 143, 251, 284, 287, 301
related words, repeated, 246
relationships, how expressed, 156
relative clauses/words, 193, 194
relevance in perfect tenses, 184, 186, 200
remoteness, 20, 21, 35, 197
repeated action/state, 246, 259
repetition:
   of words, 228
   with HI, 250
   with price quotations, 123
replacement drill, progressive, 191, 255
reported speech, 137, 223
requests, 106
resonants in Urdu, 10, 12
respect, 22, 23, 26, 28, 108
result, 174
root, as basis for verbs, 84, 94, 105, 146, 148, 149, 206, 208, 209, 285, 288, 301

=S=

servants:
   addressing, 26, 106
   standing orders to, 252
sign of object, 65, 67
sign of transitive verbs, nE, 131
simple future tense, 94, 284
simple past tense:
   form of, 129
   future certainty shown by, 296
   replaced by past perfect tense, 201
some ____ or other, 283
sounds of Urdu:
   consonants, 1-11, 316
   vowels, 12-16, 316
speaking, uses of verbs for, 107, 108, 222
speech, direct—indirect/reported, 223
standing orders, how expressed, 252
stops in Urdu, 4, 7, 8
structures not taught in course, 148, 149, 236, 252, 300
subjunctive, 166, 287, 296, 298, 300, 302
subsequent action/state, 149, 221, 245
substantive verb, 26, 119
succeed, failing to, 236
suffixes, 302
superlative of adjectives, 124

=T=

tag endings with nA, 205
tag, meanings explained, 231
(kI) tara and (kI) mAnind, distinguished, 269
temperature, feelings of, 169, 170
tenseness in vowels, 12
"test" (imtiHAn) explained, 158
tEz and AgE, distinguished, 181
thA and HUA, distinguished, 134
ThaHrnA, uses of, 208
"There is....," 45
"ticket" (TikaT), gender explained, 247
time:
   by minutes, 186
   by quarter-hours, 74
   exactness of, 77
   in statements, 76
   words/phrases and inflected plural, 78
titles, English, 28
"to"-form of verb: see "infinitive"
tongue position in vowels, 12, 13
totality, 206
transitive verbs, explained, 130
trills in Urdu, 4, 11

=U=

unaccomplished action/state, 235
uncertainty, 287, 290 (see also "subjunctive")
uncountable nouns, 55, 230
understood postpositions, 65, 99, 110
unfulfilled past conditions, 299, 301
untranslatable words, 22, 87, 107, 139, 209

=V=

vakt, with imperfective participle, 257
-vAlA/E/I(/IA), as suffix, 232, 304
variety, 229
verbs:
   auxiliary, 26, 119
   causal, 186
   cognate, 246
   compound, 68, 138
   forms taught in the course, Appendix II, 314-315
   helping, 26, 119
   intensive, 209
   intransitive, 130
   irregular, 26, 95, 105, 106, 132, 167
   related, 246
   repeated, 231, 246
   substantive, 26, 119
   transitive, 130
vocabulary:
   -building, 306
   summaries, 60, 117, 180, 242, 311, 312
   totals, 66, 321
vocative, 109
voicing in Urdu, 3, 12
vowels of Urdu, 12-16

=W=

weekdays, 109
willingness, 107, 291, 293
wish, 173
word agreement, 39, 44
word order, 20, 29, 35, 39, 44, 45, 86, 195, 283

=Y=

"Yes" and "No" questions, 21

=Z=

zarA with commands = please, 106